A. Jamme

Miscellanées
d'ancient arabe
XVIII

This 1995 revision
annuls the 1994 text

Washington
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Thüringer Universitäts-
und Landesbibliothek Jena
Zweigbibliothek
Altertumswissenschaften
Nebenstelle Löbdergraben 24 a

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Foreword

After several years of silence due to uncontrollable circumstances, the publication of my Miscellanées d'ancient arabe, the last number of which is vol. XVII in 1989, is now resumed in 1994 with several inevitable arrears.

This XVIIIth volume contains ten contributions dealing with both North- and South-Arabian and illustrates once more the power of pan-classical Arabism, crooked dabbling and personal blandishments in scientific research although scientific research is by definition, at least as far as I know, a studious examination prepared strictly according to the principles of objectivity in perfect disinterestedness and absolute accuracy.

This volume contains the ten following inquiries, viz

I - The A.J. Drewes - R. Schneider tandem's mistreatment of Sabaean marks found in Ethiopia.....p. 3

II - The inscribed Luristan (?) bronze sword: Danish national museum 14646 a and b, and Ja 3232..... 54

III - The inscribed Qatabanian antiquities of the Yale Babylonian Collection (YBC)..... 71

IV - The 1988 revised edition of A.H. al-Scheiba's 1982 thesis (rewritten in June 1995)..... 81

V - Turner 1: Jacques Ryckmans' homage to O. Löfgren..... 90

VI - Fâwite 1: ʿÂgil's tombal inscription from Qaryat al-Fâw..... 118

VII - Thamudic Qalhat T 1, north of ʿAqaba..... 155

VIII - W.W. Müller and Ja 669..... 158

IX - The calligram Ja 3282 = RÉS 2690..... 164

X - C. Robin and Ja 3230, 3231 and Mleiḥa 2 (rewritten in June-Juillet 1995)..... pp. 169-187

It would be strictly academic to determine which of the ten preceding sections is the most valuable. Each of them illustrates in its own particular way that personal interests prevail at the expense of straight research and are complacently endorsed not only by popularity-seeking individuals but alo by the sponsors of those writers, who prefer to look the other way rather than to make sure that the scientific reputation of their society remains unscathed; cf. the disheartening example of section I. Finally, for the benefit of the reader, the ten following investigations are introduced by the list of both antiquities and inscriptions either published for the first time or provided with new interpretations.

New antiquities and new interpretations.

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The paginal numbers refer to the reading of the texts or the description of the antiquities even when the whole presentation of the case takes more space.

I - The A.J. Drewes-H. Schneider tandem's mistreatment of the Sabaean marks found in Ethiopia.

Nearing the end of 1992 and before turning the inaugural page of 1993, I wish to write some notes on the Drewes-Schneider tandem's work of RIR, I and II. I had hoped that the 3rd volume of this Recueil... would have appeared during the last few months. The illogical parting of an introduction and the reading of the texts from their commentary will necessitate the duplication of numerous subtitles and subdivisions as well as the addition of uncountable cross-references at the expenses of the user who will have not only to pay for such a prodigal extravaganza but also to purchase an extra king-size desk allowing the simultaneous display of the three volumes. Furthermore, without vol. III no study of RIR can be complete. Sadly enough, however, vol. I and II provide the reader with enough material to supply a whole volume of corrections and remarks.

The following introduction and the 1st section, B, which contains three short identity cards, viz a calligram (Ja 3261), a double name (Ja 3262) and a single name (Ja 3263), were written in December 1992. The last two sections, C and D, present, respectively, open-worked metal marks (Ja 3264-3278) and three small seals of stone (Ja 3279-3281). They were composed in early 1994 after the thorough revision of the first part when it became apparent that the printing of vol. III of RIR was not planned to materialize in 1994, as De Boccard's Catalogue général 1994, p. 39, does not mention the volume.

A - Introduction.

1 - The most intriguing statement of the "Avant-propos" is that "le Professeur André Caquot [] a encouragé et soutenu le projet" (p. 14), thus securing the necessary backing for the safe journey of the work to and through the Academy. His interest further instigated him to have "accepté de relire les épreuves" (cf. l.c.). The two coauthors duly express their gratitude to their benefactor and also to "le Professeur Jean Leclant, Secrétaire Perpétuel de l'Académie des Inscriptions et Belles-Lettres, qui a bien voulu admettre l'ouvrage dans la collection de cette Académie" (cf. l.c.). No patronage, however, can be an umbrella or lightning-rod shielding the protégé against the scalds or thunderbolts of criticism. F.i., the reader finds three variant spellings of one proper name, viz

"Méroé" (p. 8);
"Méroè" (pp. 359, 361, 385 and 387); and
"Meroe" (p. 516)!

The 1st and 3rd spellings probably are simple misprints. Unfortunately, they are not exceptions; cf., e.g.,

p. 27, l. 30, "constituzione" and "une" to be corrected to "costituzione" and "una;" and add to l. 32 the reference to "BSOI, loc., p. 120;"
p. 28, l. 19, correct "septembre" to "septembre;" and
p. 288, l. 11, correct "à ecrit" to "a ecrit."

The reader is entitled to conclude that the proofreader and even an extra reviewer apparently left the work unfinished. More serious, however, are the remarks made below, which will remain valid whatever the commentary of vol. III may claim or pretend to be. Vol. I contains a text characterized by superficiality and an amateurish knowledge of South-Arabian matters and is strewn with too many inaccurate data of information. Vol. II shows the Drewes-Schneider tandem's photographs to be too grayish as in another publication of the same Academy, viz C. Robin's Inventaire des inscriptions sudarabiques, I, B (Paris, 1992), viz the great majority of those photographs are either very difficult to read or even useless. It is, then, like entering into an oasis of light and freshness to find pl. 165 that, although still grayish, is clear enough to be very useful.

2 - Also, as in the same C. Robin's publication (with the exception of pl. 48, top), the wide-spread omission of all scale in the photographic documentation too often deprives the reader from an essential documentation on all items, viz out of 345 photographs, only eleven have some kind of scale, viz

a wooden cm zigzag rule in RIE 11, 71, 72 (top);
a tiny section of an unidentified scale in Ja 3279; and
a handmade square cm bar in RIE 33 (twice), 219 (thrice) and pl. 185 (twice; two unnumbered items!!!);

thus, one for every 31.36 photographs has a scale!

3 - In the tandem's bibliography of the publications used below, the following corrections should be made, viz

in AnAnM (p. 530, 3rd entry), correct "142" to "86, 93-144;"
in AnCFY (p. 529, 9th entry), correct "232" to "236;"
in J.Th. Bent (p. 530, 6th entry), correct "1893" to "1896;"
in CoFH (p. 531, 1st entry), correct "86" to "87;"
in DrScDEE (p. 532, 11th entry), correct "102" to "106;"
in F. Hommel (p. 533, 18th entry), correct "Südarabische" to "Süd-arabische;"
in LeMAA (p. 534, 12th entry), correct "Musée" and "Addis Abeba" respectively to "musee" and "Addis-Ababa" which can be found in almost every single page of the paper;

in D.H. Müller (p. 535, 7th entry), the 2nd half of the title is omitted and reads as follows: "nach Abklatschen von J. Theodore Bent, Esq.;"
in H. Salt (p. 537, 2nd entry), erase erroneous "Londres, 1814 etc;"
in H. Schneider (p. 537, 6th entry), correct "62" to "66;" and
7th entry), correct "92" to "96."

4 - There is a complete lack of cross-references in the study of each item to the different introductions.

5 - An obvious illogicality comes from the introduction positing that "les difficultés seront discutées dans un commentaire" which "le tome III contiendra" (p. 12). But, vol. I is already described as having a "commentaire [] réduit au minimum" (p. 11). RIE's whole presentation of the case is nebulous; it is obvious that the two coauthors did not know how to determine the accurate content of each volume. At any rate, the tandem's study of Ja 3263 (cf. below) contains, beside an introduction with the reading of the text, a "Commentaire" of 5 lines explaining the coauthors' difficulties. This example remains unique in all the other items studied below, whether the exposé of the tandem's difficulties takes 2, 3 or 4 lines; e.g., in Ja 3269, 3273 and 3264, respectively. In the balance of the volume, however, the tandem offers many other examples of his special "Commentaire," e.g., of 13 and 15 lines in RIE 343 and 345, respectively. But, many other presentations of similar difficulties are not introduced by the word "Commentaire;" e.g., the 9, 10 and 14 lines of RIE 394 (p. 485), 403 (p. 489) and 388 (pp. 481-482), respectively. "Devine qui pourra" where the two coauthors draw the line ... providing there is one... of course!

6 - From the buyer's viewpoint, the most characteristic of RIE, I and II, is the systematic waste of paper; the text is so diffuse and many of the facsimiles and photographs are so clearly outsize that the reader quickly gets the clear impression that the main goal of the printer was to multiply the pages. A good example of vol. I is the 15 consecutive pages 388-402 that may be presented as follows:

5 blank pages: pp. 388, 390, 394, 396, 402;
1 title with 4 lines: p. 389;
1 title of 1 line + a stopgap of 7 misplaced lines: p. 391;
1 title of 3 lines + a stopgap of 5 superfluous lines: p. 395;
1 title of 1 line + a stopgap of 5 misplaced lines: p. 397;
1 title of 2 lines + a stopgap of 6 superfluous lines: p. 401;
2 pages with 52 lines: pp. 392-393; and
3 pages with 75 lines and a small facsimile: pp. 398-400.

It should be added, however, that the five titles are unnecessary repeats of sections of the "Table des matières" often followed by the names of the two coauthors ... as if the reader was a toddler in need of being repeated the very same message over and

over again! This kind of outrageous repeat sometimes oversteps the bounds; e.g., the upper title of p. 8 is repeated five times in pp. 215, 237, 289, 359 and 389!

In vol. II, many photographs are uselessly outsize; e.g., RIE 4, 6, 11, 12, 13, etc; a single photo occupies the whole page; e.g. pl. 5, 10, 11, 12, 17, etc; a perfectly useless photograph on pl. 89, bottom, RIE 180, one of the archaeological jewels excavated in Ethiopia;

2 examples of prodigality are pl. 153 and 162, where a 2.5 cm wide horizontal strip would have sufficed instead the 8.5 cm, and a 1.5 cm strip instead of the 7.7 cm, respectively.

7 - The JE siglum also is given a special treatment.

a - In the course of vol. I, the JE part of the siglum is always printed in italic, but never in the concordances (pp. 517-520 and 526B-527B). I failed to find even as much as the mention, much less the justification, of this double standard.

b - Another double standard concerns the mention of the JE siglum in the identification of the texts, viz the omission of the siglum occurs quite often; cf., e.g., RIE 7, 15, 16, 19, 37, 38, 39, 47, 55, 56, 57, 58, 59, 60, 61, 62, 63, 65, 67, etc.

c - In two cases only, the number of the siglum is introduced by a zero; viz "062" in RIE 25 (p. 99) and "063" in RIE 20 (p. 94) must be corrected to "62" and "63," respectively, p. 526B.

8 - It should also be emphasized how symptomatic of some basic disorder is that the two coauthors would together and repeatedly fall into the very same errors. One would at first sight have thought them to help each other to perform reasonably. Regardless of how they distributed or organized the work among themselves,- the two coauthors state that their contribution "a été préparée ... en collaboration" (p. 12), an information which does not explain anything, - both are thus accountable for every statement printed in their joint sections of vol. I. That their myopia is voluntary and discretionary is evident in the epigraphical facts which they apparently eliminate or acknowledge at random; e.g. their very first choice of reading Ja 3261 eliminates two aslant lines that are retained in their two other readings!!! It is, thus, undeniable that for the Drewes-Schneider tandem objectivity as such is nonexistent, but rather is at the complete mercy of their joint fanciness and/or preconceived idea, whatever the case may be. The question, however, remains: how is it possible for either one to act so irresponsibly after spending so many years in the field? It is, alas!, quite possible when the yardstick of truth is the individual's own subjective whims or preconceptions, instead of the written word. In short, the Drewes-Schneider tandem's voluntary myopia is another form of the total subjectivism displayed by many authors, such as A.F.L. Beeston and his followers, whose policy is to brutally impose to the texts their own preconceived interpretations. The present case

further illustrates the Fulani proverb: "Ce qui n'a pas de tête ne va pas; ce qui a deux têtes va moins bien encore."

B - Three short identity cards engraved on stone or shard.

1 - Ja 3261 = RÉS 2630 = RIE 43 (p. 122).

Here, as in many other instances (cf. above, p. 6), the reader is forced to go to the "Concordance des inscriptions" at the end of the volume (pp. 517B and 528A) to find out that this calligram is RÉS 2630 (for other similar cases, cf. below, Ja 3278-3281). Instead of this necessary information not listed in the bibliography of the item, the reader is referred to the profitless "P. Hommel, Chrestomathie (1893), p. 66," who limits himself to a copy of the calligram followed by "p. 432" of H. Salt, A Voyage...

The first item of the bibliography is "H. Salt, Voyage en Abyssinie, II, 210" (cf. also p. 537, 2nd entry). Again, it is strange for a work published by the French Academy to refer exclusively to the French translation of a foreign book, as if there was no copy of the original in the "Bibliothèque Nationale;" and this fact alone could only be a lame excuse. But, there is one copy there; cf. Catalogue général des livres de la Bibliothèque Nationale, Paris, 1961, vol. 161, col. 1019. This entry also reminds the reader that the Drewes-Schneider tandem's information on "Londres, 1814" (cf. already above, p. 5), which they sheepishly copied from RÉS, V, p. IV, must be deleted as erroneous, as the Catalogue... mentions "Paris, Magimel, 1816, 2 vol.;" and this information is clearly printed in p. III of both vol. I and II. The Drewes-Schneider tandem also follows in RÉS's footsteps when passing over in silence the name of the translator, P.-F. Henry, also plainly printed in the same p. III of both volumes. The preceding details on H. Salt's book and its French translation are fortunately given by E. Bernand in p. 363, where the initials of Henry, "P. F.," must be corrected to "P.-F.," and "to the Interior of that Country (1809-1810)" must also be corrected to "into the Interior of that Country ... in the years 1809 and 1810." The calligram of Ja 3261 is found in H. Salt, A Voyage..., p. 432 (cf. already above), where it is printed upside down as well as in Henry's translation (II, p. 210), a detail which Drewes-Schneider fails to mention. The same tandem says that "Sa [= of the stone] localisation actuelle est inconnue," but fails to give the only information known so far, viz that the stone was seen "among the Ruins of the Monastery of Abba Asfé" (cf. H. Salt, l.c., p. 431). Finally, it should be noted that the names of H. Salt and P.-F. Henry did not find their way in C. Robin's Corpus des inscrip-

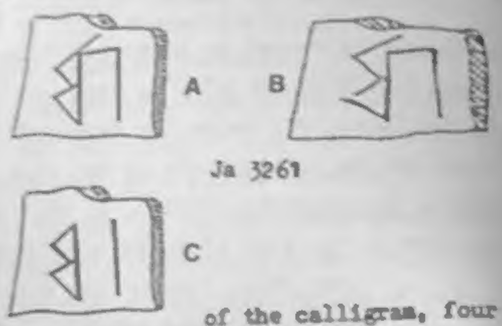
tions et antiquités sud-arabes. Bibliographie générale systématique (Académie des Inscriptions et Belles-Lettres), Paris, 1977, pp. 417A and 427A. For the difference between "sud-arabe" and "sudarabique," cf. already my discussion in JaMAR, XIV (1985), pp. 63-64; and RIE utilizes also "sudarabique" (pp. 24-26, 31, 37-39, 41-44, 46) as well as the novel "sud-arabique" (p. 28); for other cases, cf. above, p. 4.

Here follow the three facsimiles of the stone discussed below, viz

A: published upside down by H. Salt, l.c., p. 432;

B: published upside down by P.-F. Henry's French translation of H. Salt's English volume, II, p. 210; and

C: the only purpose and value of this design is to show what of the original A is retained by the Drewes-Schneider tandem's first reading which is their first choice of three readings!



Ja 3261

In the Drewes-Schneider tandem's description of the calligram, four errors must be corrected, viz

(1) "horizontale" must be changed to "slightly aslant to the lower left;"

(2) the expression "le trait oblique supérieure" (sic!): the 2nd adjective is erroneously feminine (cf. also above, p. 4);

(3) the tandem erroneously posits that that aslant line belongs to m, as he speaks of "...supérieure [sic] du m;" it belongs to k;

(4) the tandem also affirms erroneously that that very aslant line "dépasse un peu le trait vertical de cette lettre." This "un peu" equals the length of the upper aslant stroke of m!

The end of the tandem's study is an oracular pronunciamento, viz

"Lire: / m ou, avec Müller, bkm, ou bklm."

The first reading is so aberrant that it does not deserve any consideration for it eliminates two short, clearly traced lines readily acknowledged in the introduction, as shown above, in facsimile C compared with A. But, the publication of so unqualifiable a reading rejecting the existence of two obvious lines is totally despicable; cf. already, above, p. 6.

The second reading refers to "Müller" who is listed twice in the bibliography of the calligram. Which reference is involved? Drewes-Schneider does not say! The reader, thus, has no choice but to search for the answer himself.

The first place is J.Th. Bent, The Sacred City of the Ethiopians..., London, 1896, p. 238, Yeha 9: "bkm." For the erroneous date of "1893" given in Drewes-Schneider's bibliography, cf. already above, p. 4.

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above, p. 5). Vienna, 1894, p. 62, Yeha IX: "bkm?." For the Drewes-Schneider tandem there is, thus, no difference whether the name is followed by a question mark or not, viz the question mark has no value whatsoever and means nothing!

The third reading is "bklm." Cf. also RIE 64 (p. 144 and pl. 51, upper left corner).

It looks as if the discovery of the third reading actually exhausted the Drewes-Schneider tandem, depriving him of any further stamina. It does not, however, require any special effort to read kbm or even km instead of "bkm." But, these two alternatives are not even suggested. Furthermore, the name "bklm," although epigraphically attested (cf., e.g., Qat Ja 316), is nonetheless discarded in favor of another name that immediately comes to mind as much more frequently and more widely mentioned, viz ← klbm Kalbum.

Cf., e.g., Ḥaḍr CaTh 67 b/1, Qat Ja 244, and Sab Ja 573/2.

Finally, the Drewes-Schneider tandem's statement on "la copie de Salt, qui est reproduite ici" (cf. also p. 14 and fn 18) is the last stroke of the pen showing the deviousness of the two coauthors' argumentation. Their affirmation is grossly erroneous because the tandem refers exclusively to P.-F. Henry's French translation of H. Salt's book.

1 - The facsimile of the calligram reproduced by the tandem (cf. above, p. 8, A) does not come from the French translation, which is B. The four main differences between the two calligrams A and B are as follows:

a - the seven lines composing the calligram are all straight in A, but 4 of them are undulated in B, viz the two vertical bars and the lower and third bars of m;

b - the width of the calligram is, respectively, 1.1 cm in A, but 1.6 cm in B;

c - the width of the stone is, respectively, 2.5 cm in A, but 3.1 cm in B; and

d - the upper aslant bar of m and the aslant bar of k do not touch the upper left corner of b in B, but they do in A.

2 - The facsimile reproduced by the tandem does not come from any of the five references listed in p. 122; none of them reproduces the design of H. Salt's English book. Therefore, how could it be possible to understand such incredible an imposture? The Drewes-Schneider tandem actually reproduces the facsimile of H. Salt's English volume while, at the same time, refusing to utilize it and exclusively adopting the French translation which published a counterfeit reproduction, thus never drawn by H. Salt, of the latter's original design. What a childish chauvinistic attitude! But, the tandem did not innovate: he simply walked in the footsteps of F. Anfray who already used the same subterfuge (cf. below, p. 14) and authors RIE's "Introduction" (pp. 19-65).

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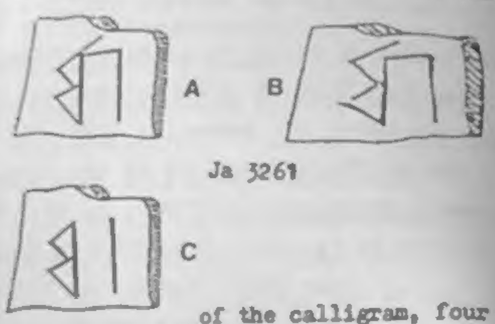

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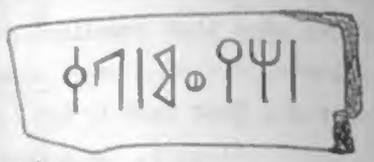
2 - The facsimile reproduced by the tandem does not come from any of the five references listed in p. 122; none of them reproduces the design of H. Salt's English book. Therefore, how could it be possible to understand such incredible an imposture? The Drewes-Schneider tandem actually reproduces the facsimile of H. Salt's English volume while, at the same time, refusing to utilize it and exclusively adopting the French translation which published a counterfeit reproduction, thus never drawn by H. Salt, of the latter's original design. What a childish chauvinistic attitude! But, the tandem did not innovate: he simply walked in the footsteps of F. Anfray who already used the same subterfuge (cf. below, p. 14) and authors RIE's "Introduction" (pp. 19-65).

2 - Ja 3262 = RÉS 2629 = RIE 42 (p. 121).

Contrary to Ja 3261 (cf. above, p. 7) and most probably in an effort to prove the Drewes-Schneider tandem's consistency, the reference to RÉS 2629 is given in the introduction. But, here again as in Ja 3261, the exact location where H. Salt found the stone and the upside-down position of its facsimile are not mentioned. H. Salt's design printed upside down in both the English volume (p. 431) and P.-F. Henry French translation (II, p. 210) is reproduced in RIE = A (below), while B shows the mutilated appendiculated penult as in D.H. Müller's sketch, which is endorsed by the tandem.

A



Ja 3262

B

The last phrase of the tandem's study reads as follows: "On lit d'après Salt et Müller:

/ ḫywm/ lq".

This statement erroneously telescopes two different realities, viz Salt's original design (with no reading) and Müller's partial copy (with partial reading). Again, the tandem does not specify where Müller gives his spurious sketch. As in Ja 3261 (cf. above), it is in J.Th. Bent, l.c., p. 238, Yeha 8, that Müller gives the above-mentioned sketch B. In his Epigraphische Denkmäler..., p. 62, Yeha VIII, Müller eliminates the introductory word divider; thus, his design is doubly incomplete. Incidentally, the tandem deserves to be congratulated for resisting C. Robin's ceaseless propaganda on behalf of his demented transcription system which, among other things, eliminates all word divider (cf. already denounced in JaMAR, X [1979], p. 43). Here again, however, as illustrated by facsimile B (cf. above), the tandem endorses Müller's mutilation of the penult, which discards the lower left appendix of the letter; the phoneme of Salt's design is ġ (cf. l.c., p. 48). However, could the pointedly curved shape of that appendix represent a hole or crack in the stone? Such a hypothesis is lacking in any support. H. Salt's testimony (cf. l.c., p. 432) leaves no doubt on the perfect distinctness of the engraving, which manifestly excludes any hole or crack in the stone, viz

> "These characters were very boldly carved, and they appeared to be as fresh and perfect as on the day they were executed, two of them being cut into the stone, and the other raised above the surface."

Incidentally, here follows P.-F. Henry's translation (cf. II, p. 210) where the 2nd half of the English text, viz the participial sentence, is eliminated, viz

> " Les caractères de ces fragmens ont été gravés avec beaucoup de hardiesse; et ils paraissaient aussi entiers, aussi parfaits, que le jour où l'artiste les avait finis."

Anyone tempted to reject the appendix of the penult as an adventitious addition should in all honesty first deny the authenticity of the five designs published by H. Salt, but he could not take such a step before proving that H. Salt is a forger. The insanity of such a move is amply demonstrated by RIE, II, pl. 33, lower left, which is the photograph of the longest facsimile made by H. Salt, l.c., p. 432, top = P.-F. Henry, II, p. 210, center.

The text may be read as follows: /ḫywm/ġq

Ḫaywum [of the family] Ġaqq.

ġq is found in Saf LP 953 and Wi 418.

3 - Ja 3263 = RIE 319 (p. 426, and photograph in pl. 199, top).

This ostracon of Matara was unearthed in "B, au nord-est du monument, au pied du mur extérieur." There is no bibliography to enlighten the reader. The whole p. 54 is devoted to an amateurish, approximate sketch of the "Site archéologique de MATARA" which is a mute, useless skeleton because none of the 15 alphanumerical signs, A - L2, indicating places and buildings on the sketch is mentioned in the summary of the findings at Matara in pp. 55-57, and only 10 out those 15 marks are found referring to the general areas where the inscribed shards come from, viz RIE 315 (p. 422) to 383 (p. 475), thus forcing the reader to turn pages after pages, up to 8 pages (from p. 475 to p. 467) to find an information not related to the sketch of p. 54; and none of the 75 RIE numbers gives any information on the nature of the places themselves. Obviously enough, the tandem's note on "B, au nord-est...," refers to the sketch of p. 54. Unfortunately, however, "au nord-est du monument..." is not intelligible because the "northeast of the monument" does not exist: the whole upper right corner is a blank. So, where is it?

Let us take the first four Matara numbers, viz RIE 315, 316, 317 and 318, the example given above is RIE 319.

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316 (p. 423): "De A, loc. 14;"

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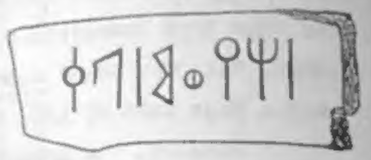
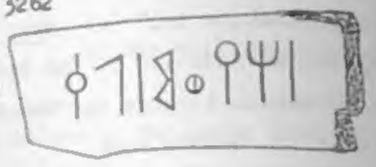
A



Ja 3262

B



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Let us take the first four Matara numbers, viz RIE 315, 316, 317 and 318, the example given above is RIE 319.

RIE 315 (p. 422): "De A, au pied du tertre, à l'ouest;"

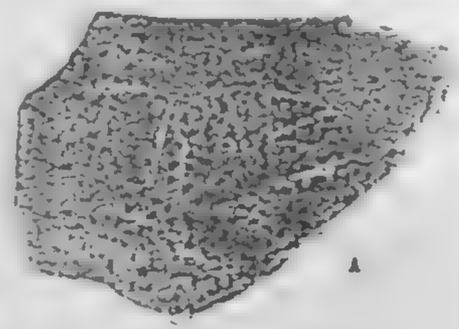
316 (p. 423): "De A, loc. 14;"

RIE 317 (p. 424): "De A 1, au nord-est du tertre de ruines" and
318 (p. 425): "De B, au sud, à l'extérieur du monument."

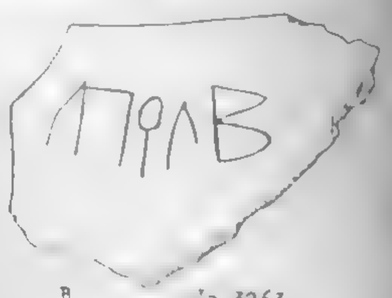
These pieces of information are much too vague to be of any help, and worst of all, "A, loc. 14" and "A 1" do not even exist in the sketch. Another example of this kind of reference is Ja 3278 (cf. below, p. 18).

The introduction informs the reader that the inscription is "gravée sous le bord." This is obvious: where else could it be? The shard, as part of a bowl, has no neck. It would, thus, have been appropriate and useful to note that the name is engraved in the horizontal axis of the fragment. The tandem adds that the engraving is "apparemment complète à droite." And on the left? The answer is given at the end of the "Commentaire" (cf. below). The tandem gives the height of both m and y, apparently the two extremes in height, as 1.4 and 1.7 cm. In fact, they measure 1.5 and 1.8 cm, respectively, and the shortest letter is l with 1.4 cm.

The photograph of RIE 319 is very grayish and is reproduced below, A; but the name is still readable; my tracing from that photograph is B, and C reproduces RIE's reduced facsimile. The author of this design remains unknown. P.14 lists the names of the 12 persons involved; "Yves Baudouin du service de dessin de la Mission française d'archéologie, en Éthiopie" is attributed "une grande partie des dessins," while fn 10-19 list the numbers contributed by 10 other persons. The 10th person of the list, however, "Isabelle Pierre," surprisingly enough is not given any number!!! Thus, unless the number/numbers drawn by Pierre is/are known, the author of any facsimile not listed in fn 10-19 remains uncertain unless, of course, the facsimile be accompanied by some identification mark, e.g., "YP" in RIE 180 = Ja 5. Note that this facsimile eliminates (again!!!) the small circle inside r of gtr, that is clearly attested in LeMaa, pl. VIII; RIE's photograph of pl. 69, bottom, is perfectly useless (cf. already above, p. 6). Obviously enough, the elimination of that un-



A



B Ja 3263

C

deniable circle by a professional drawer, i.e. a person who by training specializes in seeing and reproducing minute details, makes the omission of the central horizontal bar of ġ of the present name the signature of the whole group although Y. Baudouin is not considered as a member of the "équipe" by whom "ce recueil a été préparé" (p.12).

The introduction ends with this phrase:

"On lit, de gauche à droite:
ġ / ylm".

The Drewes-Schneider tandem adds this:

" Commentaire :

Les signes sont beaucoup moins serrés à gauche qu'à droite, il n'est donc pas exclu que l'inscription soit incomplète à gauche. La lecture du premier signe n'est pas sûre, s'il s'agit effectivement d'un l, il diffère sensiblement de l'avant-dernière lettre, pourrait-il s'agir d'un [illegible] Une [illegible] le début du texte "

Cf. above, p. 5, for a note on the question of the tandem's "Commentaire." – This commentary could not be worst: it amply proves that A.J. Drewes and R. Schneider have no idea of what they are talking about. The straight line joining together the tops of the two slightly aslant lines on the left is as obvious as can be. The two co-authors cannot deny seeing that long horizontal line because they could not do otherwise than see it. Yet again, they voluntarily ignore it. This is a repeat of the case of Ja 3261, facsimile C, and 3262; cf. above, pp. 8 and 10, respectively.

The name is complete, obviously. The distance between the letters varies between 0.15 and 3 mm on the above-reproduced photograph; and the empty spaces left and right of the name are 5.5 and 8 mm, respectively.

The dextrograde name reads as follows:

→ ġylm Ġaylum.

ġylm, cf., e.g., the Sab proper name in Gl 912, and dġylm, name of a city in both Ṣaḫr Ja 2888/4 and Qat RES 3688/11. – The extreme left letter ġ is sinistrograde in a dextrograde name; the last two letters, l and m, are dextrograde; they are thus running in opposite directions. The direction of these two letters and the very strong onomastical parallels ascertain the reading of ġylm, leaving no practical possibility of reading the sinistrograde mlyġ, which would be derived from the roots lyġ or mlġ. For the shape and position of l, cf. below, p. 6[illegible]: Nationalmuseet Copenh.

C – The open-work metal marks.

The collection of open-worked metal marks from Ethiopia, both stamps uti-

lized to print seals similar to Ja 3261 (cf. above) and two appliqués, is presented in RIE, I, pp.401-413, under the title of "Les petits objets inscrits," viz 17 items in nos. 292-308, and II, pl. 186-192 with 16 items, nos. 292-306 and 308.

The following pages herald in the full treatment after the publication of the commentary of vol. III... if and when the Academy releases it.

1 - Remarks needing no epigraphical inquiry.

a - The above presentation of the illustrations of II already introduces the reader to RIE's characteristic disorder: there are 16 numbers from 292 to 308, but no. 307 is missing; and two reproduced items (= Ja 3268 and 3271) are not identified, they are not even mentioned.

(1) The photograph of RIa 307 = Ja 3277 (cf. below, p. 40) is not reproduced in pl. 192 although the item is "maintenant au Musée National à Addis Ababa." How is it possible that the French team did not as yet photograph an item unearthed by them in February-March 1960 (cf. AnCFY, pp. 171, 172, 185 and 186), thus more than thirty years ago? And they practically run the museum! It should be added that AnCFY also refers exclusively to the French translation of H. Salt's A Voyage... without even acknowledging that it is not the original and mentioning the translator's name; cf.p. 171, fn (2), which reads as follows:

"H. SALT, Voyage en Abyssinie, Paris, 1816" (cf. already above, pp.7 and 9).

(2) The non-epigraphic JE 1833 and 2114 are represented as RIE 293 and 295 in pl. 186, center, and 187, top, extreme left.

(3) The epigraphic Ja 3271, 2nd from the right in p. 187, top, is not given any number.

(4) The epigraphic Ja 3274 represented in pl. 188, top, lower left corner, is not given any number.

It baffles logic to reproduce intact two composite photographs of which one section of each is discarded from the study.

(5) The last item of both pp. 404 and 413, RIE 309, does not belong to the stamp collection. The whole introduction (pp. 403-404) devotes 57 lines to "objets en bronze ajouré" (p. 403, l. 3), but the last two lines of p. 404 introduce RIE 309, which is "une [sic] fragment de lanelle en bronze" (p. 413). Contrary to the leitmotiv of p. 403 (reproduced above), "bronze ajouré," RIE 309 is "en relief" (in both pp. 404 and 413)! Cf. below, p. 46, the stranger case of RIa 291.

b - Most of RIE's introduction (pp. 403, l.8 - 404, l. 54) is the text published by the same tandem in DrScDRE, pp. 93-94, but revised in several places, especially in the 2nd half, including some new variant expressions; e.g.,

e.g., "Les noms propres inscrits dans les objets établissent les [illegible] étaient personnels et privés" (cf. l.c., p. 94, ll. [illegible]) and "les noms propres figurant sur certains de ces objets font penser que ceux-ci étaient personnels et privés" (cf. RIE, I, p. 404, ll. 42-43).

c - The introduction is very superficial, vague and deprived of any textual reference; e.g., what is the exact meaning of expressions, such as "une symétrie peu poussée" ou "une symétrie souvent très poussée"? For the tandem's meaning of "peu," cf. above, p. 8.

d - The first of the four places from which the stamps originate is [illegible] (p. 403); for the three stores of the site, cf. LeMiRA, pp. 111-114, and LeMAA, p. 302. The name "Sabea" is neither explained among "Les sites archéologiques" (pp. 37-54) nor found in any of the six maps which follow the preceding presentation. In p. 403, fn 1, the tandem limits himself to one simple reference, viz "Pour le site de Sabea, cf. AE, III, 1959, pp. 110-111." This is LeMiRA mentioned above, but the pagination is wrong as p. 110 does not deal with "le site de Sabea" which is described in pp. 111-114: "Les [three] dépôts de poteries et de bronze à Sabea." The six ill-conceived maps of pp. 60-64 must be redrawn to contain all missing place names because "Sabea" is not an exception; several other place names are not found in the printed maps; e.g. "Buba Koto" (8 times; pp. 172-176) and "Ma'elan Lebtan" (p.306). Yet, the whole p. 54 is devoted to a useless skeletonic sketch (cf. above, p. 11).

e - As if to make more evident the lack of planning and rational execution, the orthograph of the place names on the maps is very often different from that of the text; e.g.

"Addi Gayyih" (p. 157) and "Addi-Gayyeh" (pp. 61 and 62); and
"Dakhanamo" (nineteen times, pp. 197-208) and "Dekanamo" (p. 62).

Then, the reader is entitled to once more and again ask himself the question of how and where did the editor(s) and reviser(s) discharge their duties?

f - It is equally difficult to understand that the introduction of Ja 3268-3281 does not mention the JE numbers. This anomaly was already noted on Ja 3261.

g - LeMAA's photographs of RIa 299, 300 and 302-304 (pl. XVI) are much clearer than RIE's illustrations in pl. 188-191.

The preceding remarks already manifest a careless preparation and an amateurish execution; and the following study provides the reader with an apparently inexhaustible flow of mistakes and errors confirming the conclusions already evident from the first glance of RIE (cf. above, pp. 3 foll), viz arbitrary myopia, appalling ignorance of South-Arabian epigraphy, illogicality and superficiality.

I - Study of the marks.

a - Preliminary remarks.

The collection of marks presented by the Drewes-Schneider tandem is dealt with below with the exception of JE 2340, 2353 and AnCFY, p. 233 g, of which the information published so far is such too fragmentary, and none of them is listed in RIE's concordance of p. 527A. For JE 2340 and 2353, cf. AnCFY, respectively, pp. 186 ("[petite marque d'identité]") and 187 ("[marque d'identité]"), and 233 g: a photograph too imprecise to be of any help. Note that the two items of AnCFY's p. 233 g and h are not mentioned in either the text of the paper or RIE; therefore, their JE numbers remain unknown although all the other letters of the same plate are duly listed in the paper, viz a in p. 181;
b in p. 184;
c, d and e in p. 180; and
f in p. 174.

b - General description.

(1) The tandem's museographic description of the marks.

The tandem's presentation of the marks is worth reproducing below in order to fully appreciate his contradictions, the vagueness of his expressions the meaning of which cannot be evaluated, his unwillingness to refer to examples illustrating his statements in spite of the very limited material involved. Instead of taking advantage of this general Recueil... to reassess their former writings and interpretations, the two coauthors limited themselves to blindly copy, with a slight revision here and there, their old ideas and vues of DrScDEE, pp. 93-94 (cf. already above, pp. 14-15). Here follows the tandem's text arranged in two columns for greater facility of comparing the parallel affirmations.

"On peut distinguer deux catégories" (p. 4[illegible], l. 1[illegible]);
"La surface est toujours plane" (p. 4[illegible]4, ll. 4-5);

[I: p. 403, ll. 19-25] "Dans la première	[II: p. 4[illegible]4, ll. 1-4, 6-8] La seconde catégorie
[a] on trouve des objets relativement grands et épais,	[a] les objets ... sont plus petits et plus minces,
[b] d'une symétrie peu poussée,	[b] d'une symétrie souvent très poussée,
[c] figurant des animaux sacrés ou mythiques	[c] ils ont des formes géométriques. Certaines formes reviennent: petits cercles ou anneaux placés à l'extérieur, croix ou rayons inscrits dans un cercle, chevrons et éléments en forme de V [!?: by definition, "chevron" is "galon en forme de V renversé"].
[d] parfois très stylisées.	
[e] La poignée est assez grande.	[e] La poignée est petite et en forme d'anneau.
[f] Les objets ... contiennent des signes alphabétiques,	[g] On reconnaît parfois des monogrammes
[g] parfois disposés en monogramme.	[f] ou des lettres isolées;
[i] Il s'agit, semble-t-il, souvent de mots complets, sans doute des noms propres."	[h] d'autres sont anépigraphes.

As all the letters of the name are found in each mark, the tandem should at least have used the expression "monogramme parfait." But, even that would have been inaccurate since the word "monogramme" does not imply the originality of the item, viz "to form a decorative pattern or figure (as for a seal)," which is the characteristic of a calligram. - Faced with such an accumulation of vague approximations, e.g., "relativement grands et épais," "peu poussée," "très stylisée," etc, the reader cannot understand the tandem's apparent unwillingness to utilize and systematically complete the information given by the editors (including themselves) in order to substantiate and illustrate their empty affirmations. The reader, however, notes that the tandem's long description does not contain any cross-reference to p. 41, where F. Anfray knows only (what a simplism!!!) "marques d'identité" [with reference to DrScDEE's "pp. 89 sq." in p. 42, fn 3, where "89" must be corrected to "92"] "qui représentent" four animals; thus, RIE 300 and 302-304, which "sont des plaquettes épaisses ... d'une dizaine de centimètres." Incidentally, the stylized bull of RIE 300 measures only 5.2 x 2.1

cm according to RIE, I, p. 409. How could "5.2 cm" equal "une dizaine de centimètres"? The answer is simple: it lies in the fact that the tandem eliminated the length which is 8 cm, and understood "hauteur" to mean "length": (cf. immediately below, table of measurements). What the tandem should have done is to collect the measurements of the marks and draw the necessary conclusions. Here follows the list of those measurements found in different publications, viz

(a) The marks themselves:

(1) In RIE which rarely complements previous publications, but often shortens and sometimes distorts them.

11 x 6.7 cm (p. 411) in Ja 3266; but 11 x 6.7 x 1.7 cm in AnCFY, p. 184; cf. haft, below;

11 x 6.2 cm (p. 410) in RIE 303; but 11 x 6.2 x 2 cm in AnCFY, p. 181; cf. haft, below;

10.3 x 3 cm (p. 408) in RIE 299; but 10.3 x 3 x 1.1 cm in AnCFY, p. 180;

8.7 x 6.6 cm (p. 410) in Ja 3265, but 8.7 x 6.6 x 1.3 cm in AnCFY, p. 181; cf. haft, below;

8.5 x 4 cm (p. 405) in Ja 3264; these measurements are not to be found in any of the two papers listed in the bibliography;

8 x 5.2 x 1.2 cm (p. 409) in RIE 300; RIE's figures are erroneously copied from AnCFY (p. 180): "Hauteur: 5,2 centimètres; longueur: 8 centimètres; épaisseur: 1,2 centimètre;" but RIE has "longueur 5.2 cm; hauteur 2,1 cm;" the figures to be read are: 8 x 5.2 x 1.2; cf. below, haft and also the study of RIE 295 for a similar confusion of measurements due to faulty terminology;

8 x 4.5 cm (p. 407) in Ja 3273; same measurements as in AnCFY, p. 176, cf. haft, below;

±7.7 x 4.3 x 0.5 cm (p. 413) in Ja 3278; the first figure is approximative, it was restored on the basis of the "longueur conservée 4,5 cm;" same measurements in AnAnM, p. 86; cf. haft, below;

5.8 x 2.9 cm (p. 412) in Ja 3277: same measurements as in AnCFY, p. 186;

5 x 2.8 cm (p. 407) in Ja 3272; but 5 x 2.8 x 0.5 cm in AnCFY, p. 176; cf. haft, below;

4.8 x 2.8 cm (p. 406) in RIE 294; the measurements are not to be found in DrScDEE (p. 95) listed in the bibliography;

4.7 x 2.1 cm (p. 409) in Ja 3269; but 4.7 x 2.1 x 0.7 cm in AnCFY, p. 180; cf. haft, below;

4.2 x 2.7 cm (p. 411) in Ja 3270: same measurements as in AnCFY, p. 186;

± 2.8 x 1.2 cm in Ja 3268. In RIE (p. 408), the present measurements are 2.5 x 1.2 cm; the first figure is not to be found in AnCFY, p. 176; cf. haft, below and the commentary on the text;

2.4 x 1.5 cm (p. 412) in Ja 3276; same measurements as in AnCFY, p. 186;

diameter: 3 cm (p. 405) in RIE 293; no measurement in CoFH, p. 48 or in DrScDEE, pp. 94-95; cf. haft, below;

(2) Elsewhere:

width: 1.2 cm (cf. AnCFY, pp. 176 and 231 i) in Ja 3274; thus, the length is ± 5.5 cm;

5.7 x 3.6 (cf. LeGa, p. 106) in Ja 2340;

length: 4 cm (cf. LeGa, p. 187) in Ja 2355;

? ? (cf. LeGa, p. 233 g), cf. below;

? ? (cf. LeGa, p. 233 h) in Ja 3275;

? ? (cf. CoFH, pp. 44 and 69, bottom, no. 3) in JE 1713, cf. haft, below;

? ? (cf. DrScDEE, pp. 94 and 104, fig. 5) in Ja 3267 = JE 1839.

(b) The haft on the back.

(1) In DrScDEE (1967): "ces objets [= "Marques d'identité" of p. 92], tant de l'Arabie que de l'Éthiopie, présentent tous une prise au dos" (p. 95). This short note introduces the study of 16 stamps (pp. 93-96), which are RIE 292-307, but is not repeated each time. At the time of its writing, this note was already disproved by JE 2882 = Ja 3275 (cf. below, pp. 57-58). Yet, it is still repeated by F. Anfray in RIE's "Introduction" (p. 41): "Tous [= "Ces objets" = "marques d'identité"] possèdent une attache rigide au dos" in spite of JE 2882 discovered more than 30 years ago, probably in 1962, according to AnAnM (1965), p. 86, who recognized the item as an "applique." This identification was acknowledged by R. Schneider himself in An. 6 (1965), although in contradictory terms, viz "une applique (?)" in p. 91, but "Applique" in p. 142, fig. 4. This apparent contradiction of Schneider's paper comes from his paper using some AnAnM's illustrations. This acknowledgment did not prevent the same Schneider from signing DrScDEE's above-quoted denial in AE's following tome 7 (1967). My date of "probably 1962" needs some explanation. AnAnM describes the three excavation campaigns of 1961, 1962 and 1963 (p. 49) as a whole, in a joint presentation without distinguishing the years, thus preventing the reader from knowing the year of each finding. It would have been so easy, so simple to introduce the "Table des objets" (p. 77) with a very short note stating this:

"JE ...-..., ...-... and ...-..., in 1961, 1962 and 1963, respectively;"

and the reader would have had no difficulty attributing each JE number to its proper year. Although there is plenty of spare space at the bottom of p. 76 to admit such a short, yet most valuable information, the obvious was not done. As it stands, the "Table des objets" (pp. 77-86) lists the numbers 2740-3076. But, "quelques objets d'intérêt particulier" (p. 75), of which some have "inscriptions de type sudarabique," are 9 numbers ranging from 2082 to 3721, not even listed in normal succession since 2809 follows 3026! Therefore, the reader does not even know either the exact numbers of the findings of each year or the year they were unearthed. The number 2882 being at the

middle of the two series provided by the two coauthors, F. Anfray and G. Annequin, it is attributed to the middle year, 1962. It may well be a blessing in disguise that the preceding information was not given when the reader considers the two following examples. AnAnM (p. 61) speaks of a strange finding, viz "un tesson ... inscrit de 44 lettres" and "du caractère réduit de l'inscription"! R. Schneider (cf. AE, 6 [1985], p. 61) corrects the preceding misprint with "quatre lettres" which became "quelques lettres," in fact five in RIE 320 (p. 427)! Furthermore, AnAnM speaks of "3,50 mètres" as the depth where the shard was found. This information became "3,50 m" in RIE, who endorses Schneider's gratuitous dextrograde reading of the identity card, contrary to the sinistrograde initial A. What a maze of confusion!

(2) In RIE:

P. 411, "en forme de croissant;" 3.5 x 2.4 [width] cm in Ja 3266; same measurements in AnCFY, p. 184;

P. 412, "en forme de croissant;" 4.8 x 2 [width] x 3 (height] cm in RIE 303; but 4.8 x 3 x 2 in AnCFY, p. 181; thus, the last two numbers were inverted;

P. 405, "la poignée;" 4.4 x 2.2 [height] cm in Ja 3265, but 4.4 x 2.2 x 0.8 cm in AnCFY, p. 181;

P. 408, "anneau de préhension" in Ja 3268; also in AnCFY, p. 176;

P. 413, "pas de trace de poignée ou d'anneau de préhension" in Ja 3278; cf. below.

(3) In AnCFY:

P. 176, "anneau de préhension" in Ja 3273; not mentioned in RIE, p. 407;

P. 176, "anneau de préhension" in Ja 3272; not mentioned in RIE, p. 407;

P. 180, "une prise" in RIE 300; not mentioned in RIE, p. 409;

P. 180, "une prise" in Ja 3269; not mentioned in RIE, p. 409;

(4) In CoFH:

PP. 46-49, "anneau de suspension" in RIE 293; not mentioned in RIE, p. 405;

P. 44, "anneau de suspension" in JE 1713.

(c) Remarks on the tandem's position.

Before going back to the tandem's summary, a few remarks on the preceding list are in order. The most obvious consideration is the flabbergasting shock of having to contemplate such an incoherent, disparate, shockingly lacunary and scanty presentation of the measurements of the items.

[1] No measurement at all on the last four items of the first list;

[2] one measurement only is available on RIE 293, Ja 3274 and JE 2353;

[3] RIE gives two measurements only although AnCFY gives the three dimensions on Ja 3265, 3266, 3269, 3272, RIE 299 and 303, and even the three dimensions of the haft of Ja 3265 and RIE 303;

[4] the tandem mentions the thickness of the openwork only once, in Ja 3272;

[5] the tandem eliminates without any justification the mention of the haft in Ja 3264, 3272, 3275, RIE 299 and 300;

[6] the reader must raise the question of any possible relation between Ja 2 d, and 2353 on the one hand and, on the other, the two photographs of AnCFY, p. 233 g and h.

Returning to the tandem's division into "grands" and "petits," the reader must emphasize that not a single clue justifying or explaining the tandem's partition is volunteered. It is simplistic to speak of "large" and "small" marks because the two adjectives are immediately applicable, e.g., to 11 x 6.7 cm (in Ja 3266) and 2.4 x 1.3 cm (in Ja 3276). The main question, however, is: where does the tandem draw the line ... in between? In fact, there are three groups of marks based on their measurements, viz

small: 2.4 (Ja 3276) → 5.8 (Ja 3277)

← 18 units are missing between 5.8 and ±7.7.

middle: ± 7.7 (Ja 3278) → 8.7 (Ja 3265)

← 15 units are missing between 8.7 and 10.3.

large: 10.3 (RIE 299) → 11 (Ja 3266)

The only possible help from the scanty information available so far is the thickness of the mark which is the same as that of the haft in RIE 303, viz 2 cm (cf. above, pp. 18 and 20). In an effort to make the best of the very little information gleanable in the editions, the following shema presents the thickness of the mark and also the proportion between the thickness and the length and the width of the mark. As it is immediately apparent, the results are unexpectedly significant and point to the difference between stamp and appliqué.

category of the stamp	thickness of the stamp	siglum of of the stamp	measurements of the stamp in cm	proportion between the thickness of the stamp and the length of the stamp	proportion between the thickness of the stamp and the width of the stamp
small	0.5	Ja 3272	5 x 2.8	10	5.6
	0.7	Ja 3269	4.7 x 2.1	6.7	3
	[3 units are missing]				
middle	1.1	RIE 299	10.3 x 5	9.3	2.7
	1.2	RIE 300	8 x 5.2	6.6	4.3
	1.3	Ja 3265	8.7 x 6.6	6.6	5.07
	[3 units are missing]				
large	1.7	Ja 3266	11 x 6.7	6.4	3.9
	2	RIE 303	11 x 6.2	5.5	3.1

The preceding presentation applied to the only appliqué recognized so far gives the following numbers:

small (according to the tickness of the item), but
middle (according to its measurements)

0.5	Ja 3278	± 7.7 x 4.3	15.4	8.6

The value of the preceding chart depends on the accuracy of the figures which cannot be ascertained, and the reader does not know the exact places where the measurements were taken and whether these measurements are constant. The following conclusions may be drawn from the preceding schema.

[1] It should be emphasized that the tripartite division of the items is confirmed; this information removes all probability from the tandem's aprioristic division.

[2] RIE 299 has shifted from the "large" group to the "middle" one, and the thickness of Ja 3278 puts it among the "small" although its measurements had it in the "middle." But the two proportions are so much greater than in all the seven other cases that these exclude it from them. The thinness of the item is related to, and explained by, its purpose: the item is a sign, an appliqué of which the small size excludes it from being affixed to a door; it would hardly be recognized.

[3] The thickness of the mark is not linked to its measurements; the relation between these two must be sought above all in the destination of the item as well as in the making process and both the number and location of the weak points.

Therefore, the division of the marks on the basis of the measurements is too simplistic an approach to the problem of their classification.

Going back to the tandem's presentation of the marks (cf. above, p. 17), the reader can immediately see that it baffles all factual information and can only be understood as a dreamy expectoration unworthy of a detailed discussion. Only a few particular questions not included in the preceding chart are brought up here.

1 – Ad Ib = IIb. – The symmetry of the marks depends on the nature of the designs, as nobody expects it in a design profiling an animal, but geometrical designs and calligrams can be made symmetrical.

2 – Ad Ic = (without any cross-reference) "Ces animaux symbolisent évidemment des divinités du panthéon sudarabique" (p. 41). – The statement on "animaux sacrés ou mythiques" is nothing but a mere label or an empty shell still favored by mythmakers, such as J. Hyckmans, A.F.L. Beeston, W.W. Müller and company, based on the primitive, antiquated assumption that all designs or statues originate from, or

are caused by, religious beliefs ... as if the natives could not possibly draw the animals living in their vicinity as ornaments in their jewelry or writing. For the case of RIE 303, cf. below, p. 51. Then, surprisingly enough, the tandem declares himself unable to determine whether "un dessin abstrait ou [] la figuration stylisée d'un animal" is meant in Ja 3264 (p. 405). If the two coauthors are so infatuated with animal designs, how is it possible for them not to think of the stick figure of an animal where they fail to see a thing, viz two long snakes in Ja 3275 (p. 407), a fish in Ja 3264 (p. 405), and not to speak of the stick figure of a turtle in RIE 299 (p. 408) where they also talk of "un animal stylisé"? These three marks have in common that they would sketch the animals viewed from above. But, the ascertained stick figures of animals, Ja 3265, 3266 and RIE 300, are constantly profiling the left (not, the right) side of the animal; cf. also below, p. 133, the camel of Ja 3237.

3 – Ad IIc. – This description is a manifest exaggeration based on RIE 293 and 295 because "petits cercles" and "chevrons ou éléments en forme de V" (cf. above, p. 17) also exist in his 1st category; e.g., Ja 3264, 3265, 3266 and RIE 299.

4 – Ad Ie and IIe. – It would be quite ridiculous to add a large haft to a small stamp or a small haft to a large stamp. Ie simply forgets that the tandem speaks of "en forme de croissant" in both Ja 3266 and RIE 303, while hiding from the reader the position of that "crescent," viz is it linked to the stamp by its vertex or by its extremities? Furthermore, the circular haft of Ja 3275 is not even acknowledged by the tandem, who also prefers to ignore that he "ne voit pas de trace de poignée ou d'anneau de préhension" in Ja 3278.

5 – Ad If-g = IIf-g. – These two identical summaries would practically eliminate all difference whatsoever between the two categories. Yet, among the 10 largest stamps listed above (p. 485), only RIE 300 shows a calligram in the second personal name. RIE's erroneous confusion is illustrated by the description of p. 41, which speaks exclusively of the stamps with an animal frame, emphatically posits that "intérieurement [= inside the animal frames] des lettres sudarabiques qui épousent étroitement la forme de l'objet composent des monogrammes aux noms de personnes." Beside the gross exaggeration on the number of the calligrams, the last statement is another fallacy as if the letters were set up to snugly fit the chosen frame.

6 – Ad Ii = no counterpart in II. – Each epigraphical stamp belonging to either categories contains a personal name.

(2) The tandem's interpretation of the nature of the marks.

The tandem ends his descriptive presentation of the marks stating that "la signification et l'emploi de ces objets sont inconnus" (p. 404), but the interpretation of them as "marques d'identité," which was already suggested by AnCYY, e.g., p.

174, "n'est pas forcément correcte" (cf. l.c., l. 20). This strictly negative statement ends a paragraph and, therefore, the reader is left with his frustrated expectation of learning a new revelation based on their experience of almost 40 years of fieldwork. There is not even a cross-reference to F. Anfray's exposé of p. 41, which reads as follows:

" Il est possible de les interpreter comme des pièces d'identification, des amulettes magico-religieuses, des timbres à imprimer des marques colorées sur des tissus ou sur des parchemins "

Here again, no consideration, justification or remark aims at corroborating any of these suggestions. The first interpretation is the identity understanding viewed from an outsider's viewpoint. The second definition comes from the author's religious understanding of the animals (cf. above, pp. 22-23) which he listed only seven lines above in the same paragraph and proves that, for him, the other marks do not exist. Finally, the third solution is disproved even at first sight by the absence of any dried substance reported on the basis of the stamp and not on the haft. It would be sheer madness to see a " magico-religious charm," e.g., in Ja 3269, 3270, 3271, etc. More importantly, F. Anfray does not even refer to any of the following theories proposed by three writers of his own group. The first was authored by J. Leclant - A.Miquel, viz "vraisemblablement des appliques de portes ou de selles" (cf. LeMiKA, p. 112) = "vraisemblablement des appliques" (pp. 124, lower left corner, and 125, upper left corner). In any event, the saddle is unacceptable because there is hardly any flat surface in any of them, and any stiff bronze appliqué would only wound human flesh and rend garment. But, the second suggestion of those marks as simple "Plaquettes à inscriptions stylisées" also came from J. Leclant (cf. LeMAA, pl. XVI). This is a mere description which does not deal with the purpose. Finally, the third opinion originates from CoFH (1963), who speaks of "anneau de suspension" (cf. text below, p.24, note on JE 1833"). For the general question of the haft, cf. above, pp. 19-21.

(3) General presentation of the marks.

The basic difference between stamp and appliqué is the presence or the absence of a haft affixed to the back of the item. The tandem pays a scanty attention to the haft: he refers to it in 5 cases (Ja 3265, 3266, 3268, 3278 and RIE 303); but he fails to do it in the remaining 12 items (Ja 3264, 3269, 3270, 3272, 3273, 3276, 3277, RIE 293, 294, 295, 299 and 300). Also significant of the tandem's superficiality is that he indiscriminately mixes the photographs of the flat side (opposite to the haft) in 13 items (Ja 3264, 3265, 3266, 3269, 3270, 3271, 3276, 3278, RIE 293, 294, 299, 300 and 303) and those of the haft side in 4 items (Ja 3268, 3272, 3273 and 3274). Yet, the preceding distinction is essential as shown by the following two remarks.

(a) The names of the 2nd series are those that will be seen on the plaster/wax seals, whereas the names of the 1st series must be reversed to be those of the seals.

(b) There cannot be any question of applied marks anywhere because the haft would prevent the fixing of the item on a flat surface as a numbered [illegible] down flat on his back. And what might be the purpose or advantage of suspending an openwork by its center and having it dangling in the air? Finally, many of them would hardly be recognizable and readable against the dark background as doors and saddles normally have because of their small size; e.g., Ja 3276 almost equals the horizontal 2/3 of an ordinary American postage stamp, viz 2.4 x 1.5 against 2.5 x 2.1 cm. Summarily, those items were stamps easily held and manipulated by their haft and pressed upon soft material, such as wax or plaster; cf., e.g., the plaster seals found in Wâdî al-Jûbah (Ja 3155 ag A-D) and some others in the Yemen Museum (Ja 3160-3168 and 3255); cf. also, e.g., the bronze stamps (Ja 3260 a-g) published by W. Raunig in Yemen (1988), p. 410; each of these 7 stamps has an elongated plaque on the back, to which the haft is affixed.

The differenciating element among the stamps is the presence or the absence of a frame because a frame allows the making of a stamp with separate letters whereas a calligram has enough compactness to stand alone without a supporting frame. The symmetry of a name inside the frame depends on its letters; e.g., the symmetry is normal in Ja 3269, 3270, 3278 and RIE 294, but impossible, e.g., in Ja 3264, unless the name is repeated at least twice as, e.g., in Ja 3271. Symmetry is not synonymous of equilibrium or balancing (cf. already above, p. 22). Two differences of lesser importance are whether the frame is geometrical (e.g., RIE 294) or profiles an animal (e.g., Ja 3265), and whether the frame contains the calligram (e.g., Ja 3274) or is the center of the whole item (e.g., Ja 3273).

Out of the 22 items studied below,

3 are given a wrong interpretation, viz Ja 3265, 3269, 3270;

9 are not given any interpretation although some letters are read in each, viz Ja 3264, 3266, 3268, 3272, 3273, 3276, 3277, 3278; RIE 294;

4 were wrongly eliminated, viz Ja 3267, 3271, 3274, 3275;

2 others were also eliminated, but the absence of any description and/or photograph makes it impossible to figure out whether they are epigraphic or not, viz JE 2340 and 2353;

1 was eliminated, AnCFY, p. 233 g (cf. above, p. 16);

2 were erroneously taken as epigraphic, viz RIE 293, 295;

1 was correctly eliminated as non-epigraphic, viz JE 1713.

c - The marks according to both the frame and the symmetry of the letters.

All the marks dealt with below are constantly referred to by the Drewes-Schneider tandem as "Objets" (cf. the introduction of pp. 401 and 403-404), and

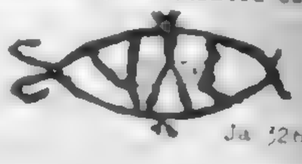
"L'objet" is the opening word in the presentation of each item. The two coauthors' insistence of using the word "objet" – it would have been difficult for them to find a word more general and more indistinct, a better passe-partout – reflects very well their frame of mind, viz they do actually not have any idea of what those stamps might have been used for.

(1) Asymmetry of both the frame often profiling an animal and the separated letters inside.

(a) Ja 3264 = JE 123 = RIE 292 (p. 405 and pl. 186, top).

The elliptical frame contains two hooks at one extremity, which combine together the three elements of the left of RIE 299, a large half circle at the opposite end, as in RIE 299, and one small chevron V in the center of each lateral side; for two series of V bordering the central element, cf. non-epigraphic RIE 295 (cf. below, after Ja 3278, pp. 39–40). RIE repeats AnCFY's error: "deux h dont un est renversé." In South-Arabian, an upside-down h is s, RIE adds: "peut-être un n ou un r" instead of AnCFY, "une espèce de n." No letter r ever presents an undulated central section. The name may be read as follows:

→ (as n) hsn Hawsân.

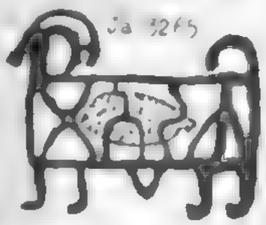


Ja 3264

Cf. the tracing on the right; the stippling in the center indicates the location of the haft support.

(b) Ja 3265 = JE 2220 = RIE 302 (p. 410 and pl. 190, top).

LeMAA's photograph (pl. XVI, lower left corner) is clearer than RIE's one. – Two particularities of the frame profiling an ibex (cf. already AnCFY, p. 181) should be noted, viz the tail is curved inwardly to form a semicircle that parallels the left horn, and from the center of the ibex's belly hangs the well-known V with the top pointing downward, opposite to, e. g., Ja 3264. – The tracing is reproduced on the right. – The two letters ʾn run in opposite directions. The tandem reads the name as "de droite à gauche hnʾt." In fact, this is the dextrograde (from left to right) reading of the imprinted seal, as suggested by ʾ; this direction is supported by Ja 3266, RIE 299 and 300. Nonetheless, I retain preferably the sinistrograde reading supported by n and Ja 3264, 3267, 3268 and 3276, viz ← tʾnḫ Taʾannaḫ. Both roots hnʾ and ʾnḫ exist. As the onomasticon is much too limited to favor a choice over the other, there remains only to retain the ductus more frequently attested.



Ja 3265

Two more questions need to be mentioned here.

(1) DrSzDEE (p. 95, no. 14) refers to "hnʾ" in RÉS 3570 because "la restitution hnʾ, avec h au lieu de ḫ, y paraît certaine." Whether the manuscript of vol. III reproduces this remark remains to be seen. At any rate, there is no restitution at all; it is known since 1909 that the letter unquestionably is ḫ; cf. D.H. Müller in both AnE, A,W,W, Ph.-hist. Kl, 1909, p. 6, and Mélanges Hartwig Derenbourg, Paris, 1909, p. 1, and F. Hommel, in OLZ, 12 (1909), col. 53. Müller's error was still copied by A. Caquot's worthless Inscriptions Himyarites, Paris, 1974, p. 131, although K. Conti Rossini, Chrestomathia Arabica meridionalis epigraphica, Rome, 1931, p. 77, no. 66/1, had faithfully reproduced hnʾ.

(2) RIE's pl. 190, bottom, which remains without any explanation, may represent the whole stamp seen from the left side. It looks as if the pairs of legs of the ibex are attached to the center of ʾ and n, respectively. One point, however, needs clarification. On the right extremity of the left side of the stamp itself, there seems to be two letters which are more visible in RIE's photograph than in AnCFY's p. 232 a; that section is not clear enough to suggest any interpretation.

(c) Ja 3266 = JE 2247 = RIE 304 (p. 411 and pl. 191, bottom).

Here again, LeMAA's photograph, p. XVI, upper left corner, is clearer than RIE's one. – The expression "un lion rugissant" comes from AnCFY, p. 184. – Each leg is composed of two elements, viz a well-rounded V (cf. RIE 299) to which a small, filled circle (cf. Ja 3274) is appended. – Here again, as in Ja 3264, the tandem confuses h and s in their statement on "deux fois hr." In the question of his "r" "à la gauche," the Drewes-Schneider tandem gives another proof of discretionary myopia. (a) The bottom of his "r" is well curved to the right to rejoin the next vertical line; (b) the section connecting the top of his "r" to the same vertical line joins together the two large curves profiling the back of the animal. – The tracing is reproduced on the right; here again, the stippling indicates the location of the haft support. – RIE erroneously speaks of "quelques signes, séparés semble-t-il par un trait à travers le milieu du corps de l'animal." It simply is the bottom of the plaque supporting the haft.

Ja 3266

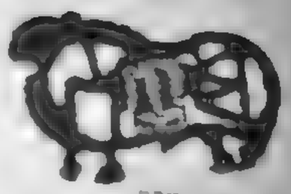
The name may be read as follows:

→ (as r) srfh Sarfuh.

(d) RIE 300 = JE 2192 (p. 409 and pl. 189).

Here again, LeMAA's photograph of pl. XVI, lower right corner, is clearer than RIE's one, but does not show the haft support. – Also, the tandem gives an information useless to the reader, viz the origin of the mark is the "tombeau b, caveau A" (same as in RIE 299 and 301). Where are those places? The reader has no way of

knowing since there is no sketch of the Yeha excavations and especially since those tombs are "sur le versant est de la colline du temple" (p. 40 while Lehat (p. 301) places them "au Sud du temple antique;" for the summary of the Yeha excavations, cf. pp. [illegible]. As indicated above (p. 18), the Drewes-Schneider tandem shockingly distorts without a single word of explanation AnCFY's testimony on the measurements (p. 180):



RIE 500

> height: 5.2 cm; length: 8 cm; thickness: 1.2 cm; these figures became
> height: 2.1 cm; length: 5.2 cm in RIE.

As it is a stamp, the reading of the name is in the opposite direction as that of the imprinted seal, which is dextrograde, contrary to RIE, who reads the name as mtc, as in DrSchER, p. 95, no. 6, with the comment that that root does not exist in Geʿez or South-Arabian. – The letter ṯ was not retraced in black to make its form more visible. The name may be read ⟶ mṯs Mâṯis.

Cf. Arabic maṯasa "smacked, cuffed;" cf. H.A. Dalbone, An Advanced Learner's Arabic-English Dictionary, Beirut, 1972, p. 988A, and G.W. Freytag, Lexicon arabico-latinum, IV, p. 190A; none of these two publications is to be found in RIE's bibliography, pp. 537 and 532, respectively.

(2) – Symmetric frame with asymmetric calligram.

Ja 3267 = JE 1839 = DrSchER, p. 94, with the mention of the four small circles and, erroneously, of "chevrons" V ; no description on p. 95, and photograph in p. 704, fig. 5: the stamp is lying in its left side. – A rectangular frame with a small circle attached outside at each extremity of the small sides; cf. also a similar type of frame in Ja 3274 (cf. below) and JE 1834 (cf. CoFE, p. 49 and photograph in p. 80, top, no. 2; cf. below, remark on RIE 293). – The tracing of the calligram is reproduced on the right. – This stamp is discarded by RIE, who has no entry for JE 1839 (pp. 526B–527A).

Ja 3267

The name may be read as follows: ⟵ (as n) qtn Qattân.

(3) Symmetric frame with separated letters.

(a) Ja 3268 = JE 2151 = RIE 298 (p. 408, and photograph in p. [illegible], upper left corner). – In AnCFY, p. 176, correct "CLVI, 1" to "[illegible]" [illegible] the last remark on Ja 3272 on the origin of the photograph and the position of the mark. – Judging from the remaining fragment, the frame is concave (cf. below, the measurements), not rectangular, as claimed by RIE, p. 408, but nothing in both AnCFY, p. 176, and DrSchER, p. 95, and plain, via deprived of any orientation; the stamping inside the stamp shows the [illegible] of the haft [illegible]. This stamp is another example illustrating the presence of the haft during not a very interesting part of a central letter, as in Ja 3272, but the crucial section of the central letter of the stamp which would have been known with certainty had the photograph been taken from the other side. It is, of course, much easier for the photographer to set the stamp flat on a stand. That short moment of immediate satisfaction is nevertheless detrimental to research which is doomed to uncertainty ... until a good photograph is published... but when? What was intended to make research more certain is precisely what prevents it from achieving its goal. Furthermore, the two extreme letters point to opposite directions. Finally, the two lower extremities of b remain unconnected to each other; the letter ḏ is thus excluded.

Ja 3268

The name may be read as follows: ⟵ (as r) ʿr¹(b)n Ra(bb)ân.

The tracing of the stamp was attempted in spite of two major difficulties. (1) RIE's measurements are difficult to assess because the tables never says where he took those measurements; e.g., "largeur 1,2 cm." On my enlargement, however, the width is 4.8 cm across the haft, but 5.3 cm at the vertical axis of n, (2) The lower right extremity was slightly bent downward; it thus had to be straightened out. Here again, the rounded ellipsis with stippling in the center shows the location of the haft.

(b) Ja 3276 = JE 2538 = RIE 306 (p. 412 and photograph in pl. 192, top).

An elliptical frame, as in Ja 3275 (cf. above). Cf. the tracing on the right; the stippling indicates the location of the haft. – RIE identifies "un n, et un r de chaque côté, l'un senestrogyre, l'autre dextrogyre." This is a simplistic and superficial analysis of the stamp. It is obvious, indeed, that the two extreme letters cannot possibly be identical because the empty blank is circular on the right, but triangular-like on the left. The letter on the left is r, but the letter on the right must be read ʿ, and its left side is curved to exactly match the right which is a section of the outside frame.

Ja 3276

The name may be read as follows: ⟵ (as n) rnʿ Rânîʿ.

Although the two extreme letters are not identical, the name is still symmetrical because of the symmetry of the two extreme signs inside the frame. The letter r is dextrograde in a sinistrograde (cf. n) name. The dextrograde reading of the name as "ʿnr" is not suggested; the root ʿnr does not exist, and the nominal formation ʿctl

with ʿ = ʿtr is so rare that it cannot be taken into consideration unless unmistakably attested.

(c) + adaptation to circular ʿ.

RIE 299 = JE 2191 (p. 408 and pl. 188, bottom).

On the location where the item was found, cf. above, the initial remark on RIE 300. - Here again, LeMAA's photograph (pl. XVI, upper right corner), which is reproduced here, is even clearer than that of AnCFY's p. 233 c; e.g., it shows distinctly what RIE's enlargement does not show well, viz the contiguity of the first 3 letters.-RIE 299 actually belongs to A, the group of framed stamps composed of separated letters although the letters ʾʿḏ are contiguous to each other.

RIE 299

They could hardly be anything else, one of them being ʿ that had to be connected to at least one neighboring letter and anchored on the haft support to stand; it could not be bound with the longitudinal stiles without becoming q. RIE 299 actually illustrates the intrinsic deficiency of the processus using separated letters, viz the two circular letters w and ʿ cannot be used at all, even as the first or the last letter of a name; being hooked up only to the lateral side of the frame, the letter was not fastened strongly enough to remain in place. - For the measurements, cf. above, pp. 18-21. - The frame is understood as a "motif géométrique" by AnCFY, p. 233 c (but nothing in p. 180), "un animal stylisé" by RIE who fails to attempt any identification (cf. above, pp. 22-23). - For the reading of the name, cf. DrScDEE, p. 95, no. 11.

The name may be read as follows:

→ (with sinistrograde ʾ) ʾʿdd ʾAʿdad.

AnCFY erroneously speaks of the "racine ʿdd," which does not exist, and claims that "ʿdd" is known only twice in South-Arabian, viz RES 2639 and 3519. The second word of RES 2639 B is ʿddn, a qtil (reduplication) form derived from the root ʿdn. The beginning of RES 3519/1-2 = 5028/1-2 = Ja 881 A/1-2 reads ʿ(b) dkbr(2)n: the reading of the second letter as d is disproved by the fact that the letter is much narrower than any of the two d's of the text. The author continues his show stating that "il vaut donc mieux rattacher ʿdd à cette racine," viz ʿzz. This equivalence has already been suggested more than one hundred years ago by F. Hommell, Süd-arabische..., 1893, p. 133A. None of AnCFY's preceding revelations is fortunately repeated in RIE; but the content of the manuscript of vol. III remains unknown.

(4) Symmetric frame with both contiguous and intertwined letters.

RIE 303 = JE 2221 (p. 410 and pl. 191, top).

Here again, LeMAA's photograph (pl. XVI, center) is much clearer than the almost twice larger RIE's illustration and is reproduced on the right. - For the tandem's characteristic handling of the measurements of the item, cf. above, pp. 18-21. - The analysis of the frame is most interesting. The tandem sees in it "le corps d'un animal composite, à corps d'oiseau mais à tête et pattes de félin." This recital is copied from AnCFY (p. 181), with the earthshaking substitution of "félin" to "lion" (p. 410) without any cross-reference to p. 41, where F. Anfray speaks of "un être composite dont le corps suggère un oiseau à la queue éployée mais dont la tête et les pattes imitent celles d'un fauve." First of all, the reader notes the retrograde description from an individual to the family of the Felidae to the generic of wild beast! It is very unfortunate that no released photograph allows the reader to detect the head, paws or especially the hind legs of the beast involved. Furthermore, the setup of the upper four letters composing the first name contrasts with the lower two letters, smaller in size, of the second name. The frame does not seem to have any special value except to provide a border to the whole group of letters, and the three additions to the top seem to merely counterbalance the trapezoidal lower section. Finally, always most anxious to posit gratuitous pronunciamentos, the tandem speaks of "les animaux sacrés ou mythiques" (cf. above, pp. 17 and 22) = "ces animaux symbolisent évidemment des divinités du panthéon sudarabique" (F. Anfray, p.41). Again, it is a pity that neither Anfray nor the Drewes-Schneider tandem took advantage of this case to refer to A. Grohmann's Göttersymbole..., which is listed in their bibliography (p. 533, 14th entry) and told their reader that the author's "Zusammenfassung" (p. 76) was unable to give the name of a single South-Arabian deity having the "eagle" as a symbolic animal ... and the three of them do not even speak of an eagle, but of a bird only!!!

RIE 303

The composite name may be read as follows (cf. already DrScDEE, pp. 95-96 and repeated by RIE): wʿrn, four contiguous letters forming an upside-down tau cross in the upper section, and

ḫywt, a calligram in the lower three-fourths topped by a contiguous w.

Waʿrân Ḫaywat.

(5) Frameless, symmetric calligram.

(a) Ja 3269 = JE 2193 = RIE 301 (p. 409 and pl. 187, top, extreme right).

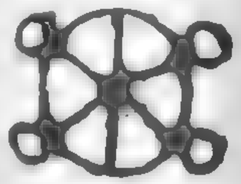
Ja 3269

The Drewes-Schneider tandem sees "deux fois le mot ḫyw." This reading is not based on the calligram, but exclusively on the coauthors' fascination of the name ḫyw, as demonstrated below. As the root ḫw/yḫ does not exist, the lower section belong to ḫ of which the upper part is the whole central section. Finally, there is no reason to read two names as the name read below accounts for all existing lines; therefore, the reading of either y or of two w's is unjustified; the wideness of the central tracing was intended to counterbalance the combined height of the two extreme forks. - The reading of the calligram remains unchanged regardless of the position, horizontal or vertical, of the stamp. - The tracing is reproduced on the right. The name may be read as follows: ḫwḫ Ḫawaḫ.

The following note is added because it is another stamp where the Drewes-Schneider tandem reads their favorite ḫyw.

Note on JE 1833 = RIE 293 (p. 405 and pl. 186, center); cf. also CoFH, pp. 48-49 and the photograph of 6 stamps in p. 80, top: from left to right: JE 1832, 1834, 1835, 1836, 1838, 1833 (= no. 6), which are described in pp. 48-49 as "plaques ajourées à anneau de suspension (pl. LIII, a)" which is p. 80, top. Note also that JE 1838 (= no. 5) is a variant of RIE 295 (cf. below). The 6 items are photographed on their back side, that with a circular haft.

The tandem reads the name ḫyw four times in JE 1833, and their introduction literally copies a part of DrScDEK, p. 94, no. 5, but fails even to acknowledge its final remark: "On peut toutefois se demander si le mot ḫyw 'vie!' ne constitue pas ici une espèce d'invocation magique." If so, why not mention the imperative? The tandem fails to notice that the four circles are located in such a way that they perfectly parallel those of Ja 3274, viz one circle on each extremity of two straight lines so that the whole design may fit a fictitious rectangle. The tandem does neither explain nor justify the absence of a circle on each extremity of the central vertical line; there would have been six names instead of four! why not? Then, however, the whole design would not have fitted the fictitious rectangle which is, however, discernable in each stamp. Furthermore, it is difficult not to compare this stamp RIE 293 with some ornamentations traced on red shards composed of 4 circles set, as here, in opposite positions and connected to each other by straight lines crossing each other. The difference is in the size and the location of the 5th circle: here it is a small circle in the center instead of a large one at the extremities of the straight lines; cf. F. Anfray in AE, 5 (1965), nos. 52 and 55 in pp. 111 (no Ja number), 158 and 159. Moreover, if the tandem suggests the reading of ḫyw, he fails to justify or even to mention the exclusion of ḫywt. In fact, he cannot exclude ḫywt here and include it in Ja 3270. This stamp does not contain any calligram. - The tracing is reproduced above; and here again, the stippling indicates the location of the haft support.

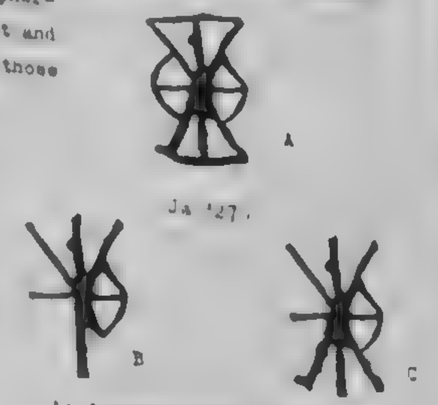


RIE 295

(b) Ja 3270 = JE 2557 = RIE 305 (p. 411 and pl. 187, top, 2nd from the left).

Inventaire (p. 96, no. 17) states that "On peut sans doute lire deux fois ḫyw, voir texte 5 [= Ja 1833; cf. above]. Cependant le cercle du w/y n'est pas complet." Without mentioning their 1967 grand decipherment, the same Drewes-Schneider tandem repeats it and embroiders it. It is absolutely fantastic that those two coauthors never in more than a quarter of a century realized that the two horizontal lines were consistently and stubbornly eliminated. In their new (?) study, the very same Drewes-Schneider tandem suggests "soit ḫyw, soit ḫywt." Such a suggestion is appalling because the 1st reading = B discards almost the lower left half of the calligram and both its horizontal lines while the 2nd = C eliminates the same two extreme horizontal lines as well as the left curved line. The two w's must be read separately as each one forms a sharp-pointed ellipsis. Furthermore, the tandem does not justify his inclusion of the left (or right) w as the top of his y. Such an initiative remains unjustified because, as shown in tracings B and C, the right (or left) w can easily belong exclusively to y. Moreover, the reading of both y and t is not demanded by the calligram for the reason indicated in the commentary on Ja 3269 (cf. above, p. 32), viz all the lines of the calligram are accounted for by my reading. - The three tracings are reproduced above: the central rectangular space between the two w's could hide the haft support, although no haft has been mentioned so far. - As in Ja 3269, the reading of the calligram remains unchanged no matter how the stamp is set, vertically or horizontally.

The name may be read as follows: ḫwḫ Ḫawaḫ.



Ja 3270

A: tracing of the photograph; B and C represent the Drewes-Schneider tandem's readings, respectively, of "ḫyw" and "ḫywt."

(c) Ja 3271 = RIE, pl. 187, top, 2nd from the right, without any identification or mention anywhere else.

Ja 3271

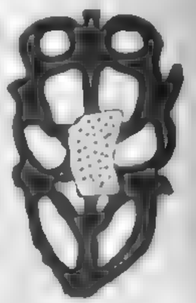
Here again, as in Ja 3269 and 3270, the reading of the name remains the same regardless of the position, vertical or horizontal, of the stamp. – The tracing is reproduced on the right. The calligram is composed of a name repeated twice, viz

šrr Šarīr.

The division of the two names is along an imaginary line going from the extreme left (or right) of the upper š to the extreme right (or left) of the lower š.

(d) Ja 3272 = JE 2148 = RIE 297 (p. 407 and pl. 188, top right).

As the preceding 3271, this frameless calligram is composed of letters having some rounded forms; cf. the inwardly curved tail of each y. AnCFY (p. 176) speaks of "Motif géométrique," as he had done before with Ja 3273. The calligram, further, gives twice the same name with only the initial letter repeated twice. RIE points out a single letter: "On peut reconnaître un ḫ sur un côté de l'obje.."thus deliberately choosing a vague expression that prevents the reader from identifying exactly the precious spot. – The central stippling of the tracing reproduced on the right represents the haft. It is quite regrettable that the photographs of Ja 3268, 3272 and 3273 show the side of the haft and, therefore, the central section of the calligram remains uncertain,hidden, as it is, by the flat base of the haft. For the form of š, cf. below, p.45, Ja 3274/1. – The tracing is reproduced on the right. – The name may be read as follows: ↓ yšfr Yašfar.



Ja 3272

Cf. the Sabaean place name šfr in Ga 20/2.

Preliminary note on pl. 187, bottom and 188, top. – These two photographs come from the unique AnCFY's p. 231, bottom, upside down and cut vertically in two sections in order to isolate the above calligram.

(e) Ja 3274 = JE 2145 = AnCFY, p. 176 and photograph in p. 231 i, reproduced in RIE, pl. 188, top, lower left corner . – My tracing may be found immediately below (next page) on the right.Here again, the reading of the calligram remains unchanged regardless of the position of the stamp. – AnCFY's summary describes the stamp as a "Marque d'identité. Motif géométrique," but the tandem does not

identify, label, or list the stamp (p. 327A). Yet, the tandem still reproduces its photograph! Each extremity of the two long sides is ornated by a small circle, as in Ja 3261; compare also Ja 3267 (cf. above, p. 42 and 2nd).

Ja 3274

The name may be read as follows:

bḍ Bayḍ (rather than Baḍḍ).

The reading of the letters ḥ or ṭ, although possible (cf. both y and ṭ in Ja 3267 and 3265) is not at all necessary (f. above, the commentary on Ja 3269 and 3270). The reading of b, however, is demanded by the absence of any hollow or geminate root composed of ḥ and ḍ. It is also possible to read ḍb Ḍabb (rather than Ḍawb), but the root bḍ is more frequently attested. Also absolutely unnecessary and farfetched would be the understanding of ḍ as providing a frame for the calligram.

Note on JE 1713; cf. CoFH, photograph in p. 69, bottom, no. 3, which the author lists among "deux plaques ajourées" as "un carré muni d'appendices crochus" (11) (p. 44). Cf. the tracing on the right. – The similarity with Ja 3274 (cf. immediately above) is strictly material. This identity stamp is rather poorly executed; its geometrical design does not contain a monogram because neither ḥ nor ḍ can be read; their width would exceed their height. The lateral ornamentations outside the two extremities of the two opposite sides are, on the one hand, two curved lines developing along the lateral side and completely asymmetric, that on the left reminds of the curved tail of the ibex of Ja 3265 and, on the other hand, two plain circles located not in the axis of the vertical side (Ja 3274) or outside each extremity of the small sides (Ja 3267),but in the axis of the diagonal of the right angle of the frame. – The tracing is reproduced on the right.

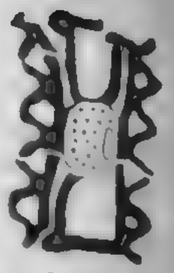
JE 1713

(6) Symmetry of both the calligram and the inside frame which is the longitudinal center of the stamp.

Ja 3273 = JE 2144 = RIE 296 (p. 407 and pl. 187, bottom).

Cf. the note after Ja 3272 on the origin of the photograph and the position of the item.– Here again, the stippling in the center of the tracing represents the haft. The reading of the name, which is repeated four times, remains unchanged whatever the position of the stamp might be, horizontal or vertical. – The stamp is composed of three sections; viz (a) a rectangular, inside frame containing (b) a central ʿ flanked above and below by a parabolical r which the tandem understands as "deux

cupules d'un h" (copied from DrScDEE, p. 95; but, the root "šhᶜ" does not exist), and (3) each long undulating side of that frame (cf. the remark above, p. 23, top) supports two š's separated from each other by the ornamental chevron < (cf. also Ja 3264 and RIE 299). The tandem notes that "les chevrons pourraient s'interpréter comme quatre m" (copied from DrScDEE, p. 95, where the verbal form is "peuvent"). The reading of m is disproved by the fact that the four extreme aslant strokes on the outside corners of the stamp do not belong to any side of the interior frame, but to the letters. DrScDEE's commentary ends as follows: "On peut donc lire quatre fois hm. Aucune interprétation." This double statement is missing in RIE. Moreover, none of the two coauthors ever refers to the central ᶜ of which a small section is still visible between the haft and the central chevron > on the left. The two short sides of the interior frame do not support any ornamental chevron V most probably because any chevron would break the image of the fictitious rectangular frame (cf. above, p. 32, RIE 293). – The tracing is reproduced on the right. The name may be read as follows: šrᶜ Šariᶜ.



Ja 3273

Note on JE 1836. – CoFH, pp.48–49 and photograph in p. 80, top, no. 4, shows inside a rectangular frame two vertical, parallel series of broken lines composed each of 5 chevrons V as in the right outside of Ja 3273, and where there is no possibility of reading any letter. This parallel is strictly material because Ja 3273 presents two r's and one ᶜ.

Note on JE 1835.–Cf. CoFH, pp. 48–49 and photograph in p.80, top, no.3, which should also be referred to here because the inside of the rectangular frame contains two sets of two chevrons V each facing the other and separated from each other by a large f. No name can be read here.

The preceding geometrical design is often utilized in pairs as ornamentation in pottery; a few examples suffice here: the three undulated lines closely paralleled to each other on the bulge of the pot JE 1850 in CoFH, p. 49, photograph in p. 80, bottom, no. 5, and tracing in p. 81, upper right; and two undulated, intertwined lines below the neck of the pot JE 2946 in AnAnM, p. 80, photograph and facsimile in p. 129, fig. 2 and 3, right, respectively.

Many examples are also given by F. Anfray in AE, 5 (1963), viz.

nos. 7 in pp. 109, 144 and 145: more than 9 lines;
8 in pp. 109, 144 and 145: a single line;
26 in pp. 110, 150 and 151: three lines;
46 in pp. 111, 156 and 157: one line and one pair of lines;
pp. 112 and 162, upper right corner: a single line also below the neck of the pot.

(7) Symmetry of both the frame and the continuous letters inside.

Ja 3275 = AnCFY, photograph in p. 235 h.

For the special case of the photographs g and h of the same p. 235, cf. above, p. 16; cf. also the note in p. 14. – The tracing is reproduced on the right; the haft support is seen across the central letter, going beyond the apex of the left letter. – An elliptical frame in the form of the well-known ethnic symbol (cf., e.g., RIE 72, 73, 76, etc.) with three letters inside; the reading of the name remains unchanged regardless of the position of the stamp. The name may be read as follows: hfs Hafass.

Ja 3275

Another interpretation is conceivable, but hardly possible: the inside would be another ethnic symbol perpendicular to the center of the frame and flanked on both sides by either two chevrons pointing to each other or two letters, h and s.

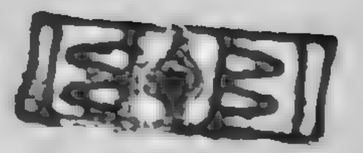
(8) Symmetry of both the frame and the separated letters inside.

RIE 294 = JE 1837 (p. 406 and pl. 186, bottom).

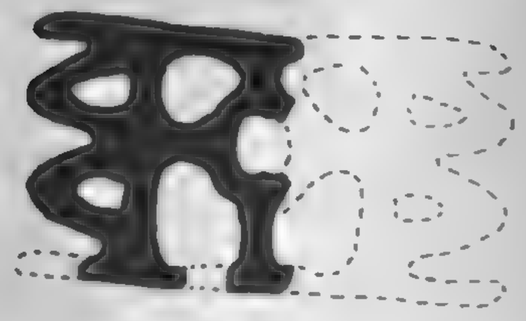
RIE's photograph, that is reproduced below in the study of Ja 3278, is the same as in DrScDEE, p. 104, fig. 7, but upside down. – As already pointed out above (p. 18), RIE's measurements are not in DrScDEE's edition, p. 95, no. 6, that refers to the parallel with Ja 3278 and states that "il faut sans doute lire deux fois gm." RIE describes the three letters, but their expert opinion does not include any reading. The reading remains identical independently from the position of the stamp. The name may be read as follows: mgm Magam, as in Ja 3278; cf. immediately below.

(9) Symmetry of both the half frame and the connected letters between the two outside stiles.

Ja 3278 = JE 2882 = RIE 308 (p. 413 and pl. 192, bottom): more than the left half is preserved; the length of the fragment is given as 4.5 cm; thus, ≐ 7.7 x 4.5 x 0.5 cm (cf. already above, p. 18). This is the only item of which RIE gives the thickness; cf. above, l.c., and also p. 6, the remark on the JE siglum. – As he had already been forced to do in similar cases, Ja 3261 and 3279–3281, the reader has to go to the concordances (pp. 520A and 527A) to find out that the museum number of the item is JE 2882. – The tracing of the restored, approximately full-scale mark is reproduced below. – RIE's photograph of the left fragment in pl. 192, bottom, is approximately 1.49 the actual size, and both AnAnM (p. 142, fig. 4) and A. Schneider



RIE 294



Ja 3278

The photograph of RIE 294 (pl. 186, bottom) and my drawing of restored Ja 3278 are approximately full-scale.

in AE, 6 (1965), have in common the very same photograph which is 1.29 the actual size. Note that H. Schneider's pp. 94, 95, 96 are AnAnM's pp. 141, 142, 143. It is difficult for the reader without the help of a scale to figure out mentally the actual size of the mark. Since Ja 3278 is the only epigraphic appliqué known so far and, especially, since it is also known as an ordinary stamp, RIE 294, it seems fitting to represent both side by side at approximately the full-scale dimensions. – As far as the origin of Ja 3278 is concerned (cf. already above, p. 12 on Ja 3263), this item is said to have come from Matara, "du tertre C, dans la salle 4." Unfortunately, the last precision is useless to the reader because, although there is an excavated square C in the sketch of p. 54, there is no sign of "salle 4" to be found there. – RIE correctly refers to the same name in RIE 294 with a complete rectangular frame. Ja 3278 may be considered as a further adaptation of the RIE 294 solution aimed at reinforcing the horizontal axis of the stamp by adding short connecting bars between the letters in order to offset the weakness of the letters resulting from the missing lateral sides of the frame. Finally, the tandem states that "on ne voit pas de trace de poignée ou d'anneau de préhension." Unfortunately, however, they did not realize the true meaning of their remark, and the mention of an "anneau " is gratuitous because the haft is not necessarily a ring; cf. above, pp. 19, 21 and especially 24. – The restoration of the missing element in the tracing is based on RIE 294 where the two m's face opposite directions, and the reading of the name remains the same independently of the position of the item.

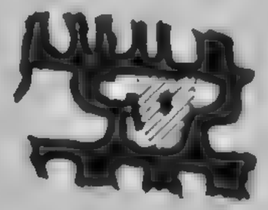
The appliqué may be read as follows: [m]ᵣqm [Ma]qâm.

The duo of RIE 294 and Ja 3278 still remains a unique case. It would be temerarious to base any comparative study of stamp-appliqué on such limited a documentation. The absence of lateral supports readily explains the transversal bindings of Ja 3278.

Note on RIE 295 = Ja 2114 (p. 4[illegible] and pl. 187, top, extreme left; cf. also above, the initial note on Ja 1833 in p. 52).

This is another appliqué which RIE did not recognize as such and mistakenly understood as epigraphic: "le décor du milieu peut être interprété comme une série de n," a statement literally copied from DrSchRE, p. 95. – RIE's photograph is reproduced below; AnCPY's photograph in p. 233 f, although less precise, is nonetheless very precious because it does not show the thick, black V of RIE's photograph, that prevents the reader from seeing most of the binding between the two lateral designs. This manifestly adventitious V, which looks very much like being made by a marker, remains unexplained in RIE's so-called study. The connection between the two sections of the central unit looks like a rectangular plaque almost contiguous to the two sections. The tracing of that central unit shows the large V in hatching, the extreme left of the central longitudinal binding and, inside the V, a tiny triangular part of the same binding isolated between the two legs of V.

RIE's photograph of RIE 295.



My drawing of the right (central) unit of the applique RIE 295, showing:
1 – the thick V in hatching, and
2 – the two remaining parts of the longitudinal, central binding, not hidden by the adventitious V.

There is no "série de n," but a central unit composed of two elements which are repeated on both lateral sides. Finally, as an illustration of the confused mental attitude of the editors, the reader may compare the measurements found in two publications: viz "longueur 4 cm, largeur 2,8 cm" in RIE, but

"largeur: 4 centimètres, épaisseur: 0,5 centimètre" in AnCPY, p. 174, with reference in fn 4 to "Plusieurs objets semblables" in (without mentioning any name) LeMiRA, pp. 124, bottom left, and 125, upper left. DrSchRE (p. 95, no. 7) does not mention any measurement. The reader cannot but marvel at the terminological confusion and the fragmentary documentation of both publications.

RIE 295 has in common with Ja 3278 the following features:

a – no haft is reported;

b – the thickness is 0.5 cm;

c – both have two longitudinal bars, but in different places;

d – the longitudinal axis of the appliqué is reinforced by an intermittent line either inside (RIE 295) or outside (Ja 3278) the composite units;

e – there is only a partial frame in either the longitudinal (Ja 3278) or lateral (RIE 295) sides;

f – the missing right contains the pendant of the extreme left unit, two chevrons on either sides and the vertical frame as in its perfect parallel Ja 3268 (cf. AnCFY, pp. 49 and 80, top, no. 5). The two appliqués were broken at the same weak point, viz between the central and the right elements; the relation between the whole length and the existing fragment is about 1.75.

(10) Unclassifiable due to defective publications; most probably (5) (cf. above, p. 28).

Ja 3277 = JE 2339 = RIE 307 (cf. above, p. 14).

No photo, no facsimile, no description of the frame are to be found in any of the three publications involved, viz AnCFY, p. 186, DrScBNE, p. 96, no. 19, and RIE, p. 412. What an outstanding example of informative communications!!!

DrScBNE refers to his "textes [illegible] et [illegible]" as parallels of the presence of n inside the frame. These numbers are Ja 3314 (= RIE [illegible]) and 2151 (= Ja 3268) which are, respectively, a frameless non-calligram and a rectangular frame. Therefore, the reader still does not know what to think. "On peut peut-être reconnaître deux n, séparés par deux traits verticaux" (cf. DrScBNE, loc.) is repeated verbatim by RIE who, however, eliminates the adverb "peut-être." – Here again, the reading remains unchanged regardless of the position of the calligram.

The name could be read as follows: n(b)n (?) Naw(b)ân (?).

The reason of the question mark is the Drewes-Schneider tandem's hardly reliable reading, viz the stamp might be a copy of, or similar to, Ja 3268. This is another example of the bitter handicap caused by the fragmentary record of photographs (cf. already above, p. 28, Ja 3267).

d – The marks according to the position of the letters.

(1) The basic element of a mark is the name it is supposed to reproduce, and the [illegible] of these will inevitably depend on the shape, calligram or not, the owner selects for his mark (cf. already above, p. 28, Ja 3267). We follow the presentation of the marks according to the position of the letters.

A: separated letters + frame	Ja 3264	→	
	3265	← (or →?)	with neutral n and s
	3266	→	with neutral ? and t
	3267	←	with neutral n, s and t
	3276	←	with dextrograde n and neutral t
	RIE 294	⇄	with dextrograde t and neutral t
+ adjustment imposed by the circular t	300	→	same name as Ja 3278
B: contiguous letters + frame outside	299	→	with neutral t and s
	Ja 3267	←	contrary to sinistrograde n, with neutral d and t
inside	3275	⇄	with neutral t and q
C: unclassifiable	3273	⇄	
	3277	⇄	
D: variants: symmetric frame with			either Ja 3268 or 3275
1: medial bars connecting separated letters + frame	3278	⇄	same name as RIE 294
2: contiguous asymmetric and intertwined letters + frame	RIE 303	⇅	
h: calligram without frame			
1: contiguous letters	Ja 3271	↓ ↑ → ←	
	3272	↓	
2: intertwined letters	3269	⇅ ⇄	
	3274		
3: intermediary: contiguous and intertwined letters	3270		

The designs of the 3rd column indicate the direction of each name, and the 4th column contains some remarks.

The frames of Ja 3265, 3266 and RIE 300 profile animals, viz an ibex, a lion and a bull, respectively. The three beasts look to the left (cf. already above, p. 28), and, therefore, to the right in the imprinted seals. Yet, the seal can be read in either directions in Ja 3265, but is dextrograde in Ja 3266 and RIE 300. Out of the

have remarkable seals of which the direction is not obvious, only [illegible] and [illegible] must be read in the direction of the sole letter, [illegible] in each case, susceptible of indicating a direction. RIE 200, on the contrary, must be read in the direction opposite to the only letter, [illegible], susceptible of showing the direction. [illegible] have each two letters facing opposite directions. Such a mixture of textographic and boustrophedon dentus and lettera belonging to the boustrophedon period which in Saba' [illegible] the 11th-12th century B.C. Cf. [illegible], X [illegible] 12, an opinion which I have always held in the past. This mixture is a normal feature in these Sabaean texts from Ethiopia; cf., e.g., RIE 1, 2, 5, etc. The Drewes-Schneider tables notes (p. 68, introduction to RIE 1) that "les aleph sont tous orientés vers la droite." The adjective "tous" means ... two only, viz. in ll. 5 and 6. The tables adds that "la graphie, irrégulière, est de Monumental A" which belongs, according to the tables himself, to the "classement paléographique ... proposé par Jacques Pirenne" [illegible]. It is a well-known fact that the "Monumental A" of J. Pirenne contains no less than 13 (thirteen) different types or illustrations, that the inscriptions from Ethiopia do absolutely not fit any of them, and that J. Pirenne's fantasy of designs and ideas was fully rejected at length in my publication entitled *La paléographie sud-arabe de J. Pirenne* (Washington, 1967, 166 pages), which is not at all checked by the Drewes-Schneider tables - not even mentioned in the "Bibliography" [illegible] - unfortunately for the sake of honest objectivity.

P. Anfray was astonishingly right when he characterized the group of stamps, "des sceaux d'identité" as "riches d'enseignements" (p. 43, l. 1a). It is very unfortunate, however, that he did not realize, no more than the Drewes-Schneider tables, how much their publications are defective, grossly incomplete, superficial and lacking the necessary knowledge of South-Arabian palaeography. Even more pathetic and painful, however, is the fate of all those marks, stamps and appliqués, that will never be correctly published. Who, indeed, will ever travel to Axum to take the careful museographic description of all those precious antiquities? The same situation has already been denounced in A. de Maigret et al., *The Sabean Archaeological Mission in the Wadi Yadh*..., page 1[illegible]. Who will ever travel to that remote spot and take good photographs to replace those showing A. de Maigret's lamentable initiative described by C. Garbini as follows: "Prof. de Maigret has [...] packed them out with white chalk" (cf. *Oriens*, XVII [1969], p. 5)? [illegible] C. Garbini, however, defends Maigret's initiative as "un pis-aller" (cf. *Bulletin critique des annales [illegible]*, 7 [1970], p. [illegible]) which is not to be regretted because, as Garbini puts it, "notre seul regret est de ne pas avoir lu en italien" a volume "rédigé en anglais" [illegible]. Yet, he himself published a paper in English in D.T. Potts ed., *Araby the Blest*, Copenhagen, 1988, pp. 1[illegible]-1[illegible]; for my appraisal of this paper, cf. below, [illegible].

[illegible]

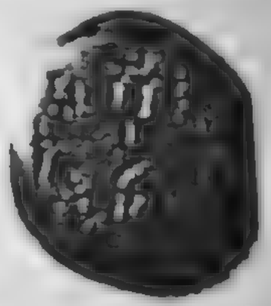
The three small seals [illegible] purpose and of presentation [illegible] the "[illegible]" at [illegible] viz. [illegible]

[illegible]

[illegible]'s three photographs are of poor quality; they are not clear, neat and sharp enough to allow any translation; e.g., the right and upper sides, the [illegible] of the letters and consonantations of [illegible] cannot be clearly distinguished, the same must be said of the sides and the bevelled [illegible] of the letters, and of the different rods of the [illegible]; therefore, the drawing of the seals cannot be made. These photographs are reproduced here along with my facsimiles showing the parts of the imprints.

1 - [illegible] = [illegible] with [illegible] [illegible] and [illegible], upper left.

As if to keep step with the rest, the tables fails to give the measurement of the thickness of the seal. Furthermore, the tables correctly mentions "une inscription de deux mots" and uses the conjunction "ou" between the two suggested readings. Then, most simplistically, the tables sees [illegible] of these accounts for the number "deux." Unfortunately, [illegible] the same letters ... and the second name, in fact the left, [illegible] to be read.



[illegible]'s photograph with three remains of a scale in the lower right corner.

My facsimile of the seal as seen in the imprint.

a - The first name is composed of large, heavy letters forming a vertical calligram located in the lower 2/3 of the seal; not read by the tables;

b - The second name contains 3 letters, smaller, completely isolated

five remaining seals of which the directions is not obvious, only Ja 3264 and [illegible] must be read in the direction of the sole letter, n in each case, susceptible of indicating a direction. RIE 288, on the contrary, must be read in the direction opposite to the only letter, ʾ, susceptible of showing the direction. Ja 3268 and [illegible] have each two letters facing opposite directions. Such a mixture of dextrograde and sinistrograde cuts and letters belongs to the boustrophedon period which, in Saba' [illegible] 15th-12th century B.C. (cf. JaMAR, X [1979], p. 12, an opinion which I have always held in the past. This mixture is a normal feature in those Sabaean texts from Ethiopia; cf., e.g., RIE 1, 2, 5, etc. The Drewes-Schneider tandem notes (p. 66, introduction to RIE 1) that "Les aleph sont tous orientés vers la droite." The adjective "tous" means ... two only, viz. in ll. 5 and 6! The tandem adds that "La graphie, irrégulière, est du Monumental A" which belongs, according to the tandem himself, to the "classement paléographique ... proposé par Jacqueline Pirenne" (p. 12). It is a well-known fact that the "Monumental A" of J. Pirenne contains no less than 13 (thirteen) different types or illustrations, that the inscriptions from Ethiopia do absolutely not fit any of them, and that J. Pirenne's fantasy of designs and ideas was fully rejected at length in my publication entitled La paléographie sud-arabe de J. Pirenne (Washington, 1957, 198 pages), which is not at all utilized by the Drewes-Schneider tandem – not even mentioned in the "Bibliography" (p. [illegible]) – absolutely for the sake of honest objectivity.

J. Anfray was astonishingly right when he characterized the group of stamps, "des marques d'identité" as "riches d'enseignements" (p. 41, l. 16). It is very unfortunate, however, that he did not realise, no more than the Drewes-Schneider tandem, how much their publications are defective, grossly incomplete, superficial and lacking the necessary knowledge of South-Arabian palaeography. Even more pathetic and pitiful, however, is the fate of all those marks, stamps and appliqués, that will never be correctly published. Who, indeed, will ever travel to Addis Ababa to take the careful museographic description of all those precious antiquities? The same situation has already been denounced in A. de Maigret ed., The Sabaean Archaeological Complex in the Wādī Yalā...., Rome 1988. Who will ever travel to that Yemeni spot and take good photographs to replace those showing A. de Maigret's loathsome initiative described by G. Garbini as follows: "Prof. de Maigret had [...] picked them out with white chalk" (cf. JaMAR, XVIII [1989], p. 5)? For C. Robin, however, de Maigret's initiative is "un pis-aller" (cf. Bulletin critique des annales islamologiques, 7 [1990], p. 177) which is not to be regretted because, as Robin puts it, "notre seul regret est de ne pas avoir lu en italien" a volume "rédigé en anglais" (p. 178)! Yet, he himself published a paper in English in D.T. Potts ed., Araby the Blest, Copenhague, 1988, pp. 168-175; for my appraisal of this paper, cf. below, pp. 127-128.

1 – Three small seals.

The three small seals [illegible] are added here to note of the similarity of purpose and of presentation and also because the same [illegible] is seen in the other [illegible]. – Here again, as [illegible] and [illegible] cf. above, the reader has to go to the "Concordance" at the end of the book to find out the museum status of each item, viz. [illegible]

3445 (p. [illegible]) = [illegible]

4464 (p. [illegible]) [illegible]

[illegible]'s three photographs are of poor quality; they are not clear, neat and sharp enough to allow any tracing; e.g., the front and cover sides, the outlines of the letters and ornamentations of Ja 3279 cannot be clearly distinguished; the same must be said of the sides and the bevelling of Ja 3260, and of the different cuts of Ja 3281; therefore, the drawing of the seals cannot be made. Those photographs are reproduced here along with my facsimiles showing the marks of the imprints.

1 – Ja 3279 = JE 59 = RIE 288 (p. 398 and pl. 184, upper left).

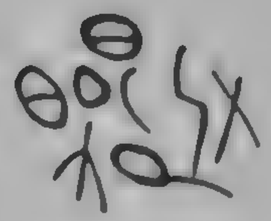
As if to keep step with the rest, the tandem fails to give the measurement of the thickness of the seal. Furthermore, the tandem correctly mentions "une inscription de deux mots" and uses the conjunction "ou" between the two suggested readings. Then, most simplistically, the two coauthors seem convinced of having accounted for the number "deux." Unfortunately, their two readings are of the same letters ... and the second name, in fact the first, still remains to be read.

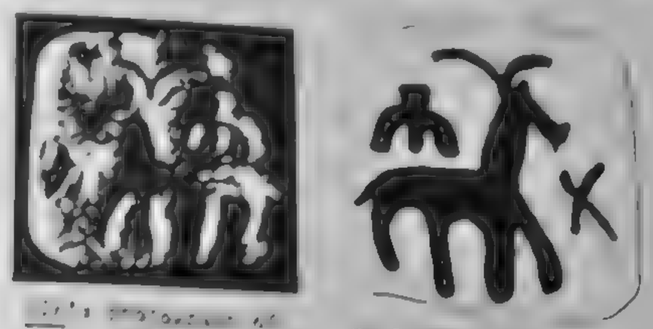
[illegible]'s photograph with three remains of a scale in the lower right corner.

My facsimile of the seal as seen in the imprint.

a – The first name is composed of large, heavy letters forming a vertical calligram located in the lower 2/3 of the seal; not read by the tandem;

b – The second name contains 5 letters, smaller, completely isolated





My facsimile of the seal.

The tarden informs the reader that "l'objet est percé d'un trou." Where is it? What is its size? No detail is given. – Here again, as in the three open-worked metal stamps with animal frames, Ja 5265, 5266 and RIE 500, the animal on this seal is also looking to the left. With long legs and head, the animal could be a horse; the tail is hardly visible on the photograph. – The name seems to be composed of three letters, viz an upside-down [illegible] (cf. also Ja 5265), above the animal's rump, a pointy [illegible] on the left side of the head and above its neck and, also, what looks like a [illegible] in

[illegible] the [illegible]'s breast. I suggest reading the name as follows:

[illegible] Farrat.

[illegible] - And the [illegible].

While progressing in the study of the Drewes-Schneider tandem's extraordinary [illegible] of these different kinds of short identity cards, whether in metal or stone, the reader was constantly taken up with the anxiety of finding a grand finale [illegible] that might crown and even enhance their exceptionally prize-worthy [illegible]. Fortunately, the two coauthors' brilliancy and premonition had already left the reader behind; they had already foreseen his wish and provided him with an answer. Not, masters of the blindman's buff, they had hoped to fool the reader by placing their crowning jewel somewhere inside the whole material. Their [illegible] jewel is pl. [illegible] with two different seals which remain unnumbered and unmentioned in pp. [illegible] with RIE 288-290 and 401-415 with RIE 292-308. These two [illegible] should be RIE 291 and 292. But RIE 292 is something else, viz Ja [illegible]. And RIE 291 is Faribeni's seal which does not belong to the group nos. 288-290 (cf. above, p. 14, a similar case in RIE 309), and no. 291 is not even listed in p. [illegible] of the "Concordance des inscriptions selon le numéro d'ordre dans ce recueil" (pp. [illegible]). This feature, however, is far from being exceptional as 53 (fifty-three) other numbers existing in the volume also are missing from that "Concordance;" viz 44, 45, 49, 50, 64, 66, 70, 83, 88, 107, etc. The peculiarity of the two photographs of pl. 186, however, is that they were selected exclusively for themselves since each of them represents one item only. This situation sets them aside from Ja 3271 (pl. 187, top, 2nd from the right) and 3274 (pl. 188, top, lower left corner). For these two photographs of pl. 187 and 188, the Drewes-Schneider tandem could, and probably would, invoke the excuse that they contain other items duly utilized in the book, viz Ja 3269, 3270 and Jb 2114 in pl. 187, and Ja 3268 and 3272 in pl. [illegible]. At the very best, such an excuse would be at the very most very lame. At any rate, to select two photographs representing items not even mentioned in the book can hardly be attributed to anything but an ungoverned mind.

F - General conclusions.

The following lines merely put together the main characteristics of the various publications since 1955 on the small Sabaean marks discovered in Ethiopia. The very skeletonic museographic description inaugurated by J. Leclant - A. Miquel in AE, 3 (1959), pp. 107-130, was mimicked by all subsequent reports and more recently

by RIE (1991), and the lack of photographs [illegible] by the absence of even an approximative sketch, as it is the case of Ja [illegible] (cf. above) testifies to the [illegible]ful, careless amateurism of the writers who dealt with those precious relics of the past.

It is also obvious that RIE's work practically renames, and even sometimes shortens, previous reports without adding any substantial insight or any new systematic analysis. The only exception is a most sinister novelty, an unheard-of gross fallacy trampling under foot the very essence of palaeography which, by nature, demands full respect to every part of every letter. And to make very sure that the reader would unmistakably know that it is the Drewes-Schneider tandem's finest scientific achievement rightly honored by the "Académie des Inscriptions et Belles-Lettres," and not at all some cheap, capricious or witty expedient, these coauthors offer him not one isolated example, but f o u r (Ja 3261, 3262, 3263 and 3270) where they voluntarily, systematically eliminate parts of letters to satisfy their embryonic knowledge of South-Arabian letters, which is further illustrated by Ja 3266, 3267, 3271, 3272, 3274 and 3275.

The preceding summary of the most important characteristics of the Drewes-Schneider tandem's work on the South-Arabian stamps, marks and seals from Ethiopia inevitably leads to the ultimate fate it so rightfully deserves, viz that RIE be withdrawn from any further sale and either be sent to the power hammer or be shredded.

(Final note. - A few cross-references may have been inadvertently bypassed. The following detailed indexes will largely compensate the reader for those omissions.

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I n d e x e s

Abbreviations

AnAnM : F. Anfray et G. Annequin, in AE, 6 (1965), pp. 49-66 and 93-144.

AnCFY : F. Anfray, in AE, 5 (1963), pp. 171-236.

CoFH : H. de Contenson, in AE, 5 (1963), pp. 41-87.

DrScDKE : A.J. Drewes et R. Schneider, in AE, 7 (1967), pp. 89-106.

JaMAR : A. Jamme, Miscellanées d'ancient arabe, Washington.

LeMAA : J. Leclant, in BSAC, 16 (1962), pp. 289-304 and 20 plates.

LeMiRA : J. Leclant et A. Miquel, in AE, 3 (1959), pp. 107-130.

RIE : E. Bernand, A.J. Drewes et R. Schneider, Recueil des inscriptions de l'Éthiopie des périodes pré-axoumite et axoumite (Académie des Inscriptions et Belles Lettres), Paris, 1991, 2 vol.

[illegible] 158, 159 and 159, p. 33

[illegible] 158 and 159, p. 33

[illegible]

[illegible] and p. 81, upper right = JA 1850

[illegible] and 104, fig. 5 = Ja 3267

[illegible] = RIE 43, pp. 3, 6, 7, 10, 13-15, 37, 43, 47

[illegible] 43, pp. 3, 10, 13, 43

[illegible]

[illegible] 43, 46, 47

[illegible] 43, 46, 56

[illegible] 43, 46-47

[illegible] 47,

[illegible] 3,14,15,18-21,24,25,27,32-35,41,46

[illegible] 41,46,47

[illegible] 3,14,15,24,25,34,41,46,47

[illegible] 3,15,18-21,24,25,28,29,34,35,41,46,47

[illegible] 3,14,15,18-21,24-26,34-36,41,46

[illegible] p1.188, top, lower left corner, pp. 3,14,15,19,[illegible] 27,28, 32,34,35,41,46,47,50

2275 = AnCPT, p. 233 h, pp. 3, 15, 16, 19, 21, 25, 29, 37, 41, 47

2276 = JA 2338 = RIE 306, pp. 3,15,18,19,21,24-26,29,41,42,46

2277 2339 307, pp. 3,14,15,18,19,21,24,26,40,41,46,47

2278 2882 308, pp. 3,7,12,15,[illegible],41,43,44,46

[illegible] 3279 = Ja 59 = RIE 288, pp. 3, 4, [illegible]

3280 4004 289, pp. 3, [illegible]

3281 3445 290, pp. 3, [illegible] 37, 41, 46-47

[illegible] = RIE [illegible]

[illegible] = Ja 3279

[illegible], p. [illegible]

[illegible], p. [illegible]

[illegible] = Ja 3264

[illegible] = [illegible], pp. 44 [illegible] bottom, [illegible] 14, [illegible]

1852 48-49 and [illegible] 1, p. 42

1853 [illegible] = RIE [illegible]

1854 2, [illegible]

[illegible] 1, [illegible]

[illegible] 4, [illegible]

1857 = RIE 294

1858 = CoNH, pp. 48-49 and 80, top, no. [illegible]

1859 = Ja 3267

1860 = CoNH, pp. 48-49, 80, bottom,no.3, and [illegible], upper right: p. 36, 50

2082, p. 19

2114 = RIE 295

2144 = Ja 3273

2145 3274

2148 3272

2151 3266

2191 = RIE 299

2192 300

2193 = Ja 3269

2220 3265

2221 = RIE 303

2247 = Ja 3266

2337 3270

2338 3276

2339 3277

2340, pp. 16, 19, 21, 25, 50

2353, pp. 16, 19-21, 25, 50

2609, p. 19

2882 = Ja 3278

JE 2946 = AnAnM, pp. 60 and 129, fig. 2 and 3, right, p. 36

RÉS's concordance (pp. 2068-2071A) does not list the nine following JE numbers: 1713, 1834, 1838, 1839, 1850, 2145, 2340, 2353 and 2946.

3026, p. 19
3443 = Ja 3281
3721, p. 19
4004 = Ja 3280

RÉS 2629 = Ja 3262
2630 3261
2639 E, p. 30
3519 = 5028 = Ja 881A
3570, p. 26
5028 = Ja 881A

RIE 1, p. 42
2, p. 42
4, p. 6
5, p. 42
6, p. 6
7, p. 6
11, pp. 4, 6
12, p. 6
13, p. 6
14, p. 6
18, p. 6
19, p. 6
20, p. 6
25, p. 6
31, p. 4
32 = Ja 3264, pp. 14, 19, 46

RIE 37, p. 6
38, p. 6
39, p. 6
42 = Ja 3260
43 3261
47, p. 6
55, p. 6
56, p. 6
57, p. 6
58, p. 6
59, p. 6
60, p. 6
61, p. 6
62, p. 6

RIE 63, p. 6
64, pp. 4, 46
65, p. 6
67, p. 6
71, p. 4
72, pp. 4, 37
73, p. 37
76, p. 37
180 = JE 5, pp. 6, 12
219, p. 4
288 = Ja 3279
289 3280
290 3281
291, pp. 14, 46

293 = JE 1833, pp. 14, 18-21, 23-25, 28, 32, 33, 35, 36, 38, 46
294 1837, pp. 14, 18, 19, 24, 25, 37, 38, 39, 41, 46
295 2114, pp. 14, 18, 19, 23-26, 32, 39, 40, 46
296 = Ja 3273
297 3272
298 3268
299 = JE 2191, pp. 14, 15, 18-24, 26, 27, 30, 36, 41, 42, 46
300 2192, pp. 14, 15, 17-21, 23, 24, 26, 27, 41, 45, 46
301 = Ja 3269
302 3265
303 = JE 2221, pp. 14, 15, 17-21, 23, 24, 31, 41, 43, 44, 46
304 = Ja 3266
305 3270
306 3276
307 3277

RIE 308 = Ja 3278
309, p. 14, 46
315, p. 11
316, p. 11
317, pp. 11, 12
318, pp. 11, 12
319 = Ja 3263
320, p. 20
343, p. 5

RIE 347, p. 5
383, p. 11
386, p. 5
394, p. 5
403, p. 5
pl. 5, p. 6
10, p. 6
11, p. 6
12, p. 6
17, p. 6

Ostraca 33, p. 11
89, bottom, pp. 6, 12
153, p. 6
162, p. 6
165, p. 4
185, pp. 4, 46
187, top, 2nd from the right = Ja 3271
188, top, lower left corner = Ja 3274
192, p. 14

Personal names of the marks

ʿdd RIE 299
bd Ja 3274
ben Ja 3264
hfdm whqʾl Ja 3279
hfs Ja 3275
wʿrn hywt Ja 3280, RIE 303
whqʾl, cf. hfdm
hwwz Ja 3270
hwq Ja 3269
hywm ʿq Ja 3262
hywt, cf. wʿrn
(hnʾt, cf. tʾnh)
hrt Ja 3281
yšfr Ja 3272
klbm Ja 3261
mṭs RIE 300
mqm (Ja 3278), RIE 294
n(b)n Ja 3277
nrfh Ja 3266
ʿylm Ja 3263
ʿq, cf. hywm
qtn Ja 3267
r(b)n Ja 3268
rnʿ Ja 3276
ʿšrr Ja 3271
ʿrʿ Ja 3273
tʾnh Ja 3265 (cf. also hnʾt)

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(May 1994)

II – The inscribed Luristan (?) bronze sword: Danish national museum 14646 a and b, and Ja 3232.

1 – Introduction.

The bronze sword with a short inscription and a calligram on the hilt, no. 14646 of the Nationalmuseet, "allegedly from Shir-i-Shiqat" (p. 147) "in Luristan, western Iran" (p. 136), was published by H. Lassen – V.F. Buchwald – W.W. Müller (respectively, for "the archaeological conclusions," "the scientific" and "the philological" questions, p. 136A, under the asterisk) in AfO, 35 (1988) 1990, pp. 132-152: "A Bronze Sword from Luristan with a Proto-Arabic Inscription."

After thanking the persons in authority at the museum, as wont wills it, "my thanks also go," adds Lassen, "to Dr. Daniel Potts, who read and commented on an earlier draft of this presentation" (cf. fn 1, p. 136A). Potts' comment must have been both fascinating and wonderful to inspire such special a mention. It is, therefore, quite astonishing not to find anywhere in the paper even a mere hint of that exceptional contribution to science! The reference to Potts' 1978 and 1984 papers (cf. fn 27, 30, 31) cannot evidently be taken into consideration for the question at hand. Instead of portraying Lassen as unfair to his alleged enlightener, it might be better to ascribe his compliment to the rather lame understanding of it as a mere lapsus cal brought about by the frame of mind he was in when thinking and thanking the authorities of the museum.

In the last fn of the paper, introduced by another asterisk, Lassen informs the reader that "this paper has been presented at the II. Anatolian Iron Ages [sic!] Symposium, 4-8 May 1987, Izmir, Turkey" (p. 152B). It is a pity that such a long round trip of about 4,400 km (as the crow flies) for the sole purpose of informing the scientific world of the combined efforts of no less than nine formally named professionals contributing to the seemingly exhaustive study of an ancient inscribed bronze sword was actually used to entertain an international assembly with the decipherment of a text read in the wrong direction, the misreading of two letters out of six, and the misunderstanding of the calligram as a "whip"! (cf. below); and this triple failure is like a three-year island in the midst of an uncharted ocean with a confusing, incomplete description of the designs ornating the sword.

A color diapositive of the hilt was sent to me by the Department of the Near Eastern and Classical Antiquities of the museum. The absence of scale on that diapositive – the same absence is also noted in fig. 4 (p. 139), the only enlarged photograph printed in the paper –, and the unavailability of closeup photographs of

all engraved designs make it shamefully impossible to even attempt a definitive publication of the sword.

Ten close-ups are needed to complete the study of the sword, viz one of each of the five ornaments listed below, viz A2, B2, B3, C2 and D2, one of the upper central section of A1 – C1, and one of each of the four lateral designs. My letter of January 1, in order to identify the two pairs of lateral designs. 1991, requested the museum "to send me the closest color diapositive of the text and the lines framing it" (underlining in the original). The museum's answer of February 2, 1991, informed me that "we send you a color diapositive 1:1 of the inscription. From this you can make slides to enlarge the inscription." The museum slide, 4.8 x 11.8 cm, is manifestly not a close-up and, therefore, it is not what was requested by my letter. The substitution of a large ordinary slide for a close-up which was actually imposed upon the petitioner without his knowledge or approval, is neither explained nor justified in the museum letter. How is it possible for a national museum not to be able in 1991 to deliver a close-up, whatever the circumstances may be? Furthermore, as stated above, the slide does not include a scale assuring the accurate measurements of both the hilt and the inscription. The scale "1:1 of the inscription" stated in the museum letter indeed is questionable. As stated below, the total length of the text and the bars is 33 mm in fig. 5 (p. 140A); but it is 31 mm on the slide. Finally, the dimensions of the diapositive made it necessary to order a close-up from it, thus creating additional expenses caused by the museum's unauthorized initiative. It must be emphasized that the practical impossibility of getting the ten needed close-ups comes exclusively from the fact that the Nationalmuseet's invoice sent on behalf of its "fotograf," Lennart Larsen, amounts to DKr 575.00 = US$ 110.57 (at the time), including the Danish Bank Commission of ...US$ 8.85! Here follow the copies of the two relevant documents:

1 – My invoice on the Riggs National Bank, Washington, DC, no. [illegible] Universal, February 25, 1991, is as follows:

Riggs Bank Draft	US$ 110.57	
Danish Krones 575.00 @ $.1769 = $101.72		
Danish bank commission: $8.85		
To: Lennart Larsen	Total: US$	

2 – Larsen's invoice dated of "4.2.91 is reproduced below:

Note: the printed part of the invoice is 22.2 cm wide; 3 cm of the trans vertical center were removed so that the photostat might nicely fit the page.

LENNART LARSEN
Integral
Nationalmuseet/Frederiksholm Kanal 12
1220 København K
Telefon 33 13 44 11/Giro 2 09 32 78

4.2.91

Prof. A. Jamme
The Catholic Universitet
Washington.

[illegible]	1 farveopt. 9x12 incl. eksp.	DKR.	575.00

In spite of such an extravagant price tag, which belongs to the highway robbery business (cf. my letter of February 26, 1991), I still did not have any color close-up and the accurate measurements. Therefore, the total cost of the ten needed close-ups would then have exceeded US$ 1,400.00!!! Who could even then have afforded such outrageous an expense for ten closeup photographs?

2 - Inventory of the designs.

In order to facilitate the reference to the designs engraved on the sword, as the descriptions of the edition are both incomplete and confusing (cf. below), I have tallied them on the basis of the four drawings of the sword in fig. 2 (p. 138), which are labeled A-D from left to right, and the subdivisions, 1-2/3, run from top to bottom; thus:

fig. A1: the upper central section of the pommel; no photo and no facsimile are found in the edition; = C1;

A2: a zigzag and crisscross complex in the upperpart of one side of the blade; cf. also fig. 1b (poor photo) and 6 (enlargement; cf. below);

B1: the lateral (on the right-hand side of A1) extremity of a geometrical design spread over A1 = C1; parallelism demands B1 to be identical with D1; no photo and no facsimile in the edition; but an erroneous scribbling in fig. 2;

fig. B2: an inscription in the center of the hilt, same lateral side as B1; cf. also fig. 4 (photo), 5, top (small photo) and 12 (sketch of the tool marks);

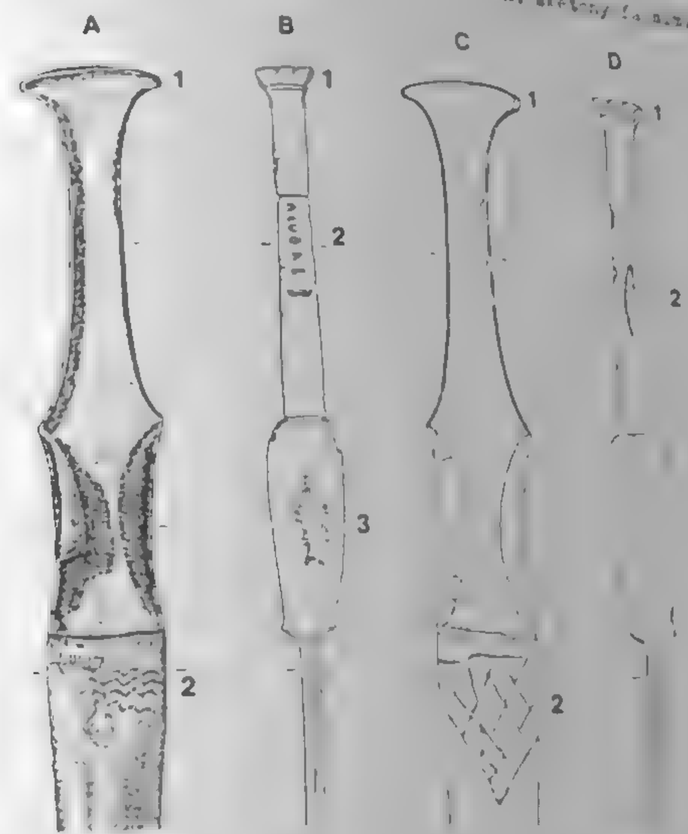
B3: a fish looking upward to the inscription, in the center of the cross guard; same lateral side as B1; cf. also fig. 5, bottom (photo);

C1 = A1;

C2: a checkered design in the upperpart of the wide side of the blade, opposite to A2; sketchy facsimile in fig. 2; cf. also fig. 1a (unclear photo);

D1 = B1 (cf. above); no photo and no facsimile in the edition;

D2= a very simple planoconvex figure in the center of the hilt; opposite to the text of B2; no photo in the edition; sketchy facsimile in fig. 2.



Upper section of the drawing of the sword (cf. fig. 2 of p. 138) made by Poul Christensen (cf. fn 1 of p. 136A). - The alphanumerical identifications are mine.

The following notes are focused on the main text of which the edition is unacceptable. The study of all designs, of which the published descriptions are as unacceptable as the edition of both the main inscription and the calligram, is needed as a complement of the main text and its chronology.

3 - Description of the main inscription.

The main text is described as "an inscription (Fig. 4) on one of the hilt flanges consisting of six signs bounded by vertical lines on each side" (p. 145B). This statement is repeated in p. 145B, where the following details are added: "the deepest penetration into the bronze [is] 0.6 mm;" the letter height is "3-4 mm;" and "the entire length between the vertical lines is 31 mm." The reader is still not told how many vertical bars there are; how they are distributed in the two places; how long and wide they are. He has to consult the photo of fig. 4 (p. 139, bottom) to find out not only that there are three bars on the side of the cross guard and one on that of the pommel, but also that, contrary to fig. B2, the isolated bar does not reach either edges of the hilt, and the width of each bar is different from that of the two others. Here follow the measurements taken from fig. 5 (p. 140A):

distance between the two groups of vertical bars: 29 mm;
length of the text: 23 mm;
distance from the text to the one-bar design and to the three-bars group: 2 and 4 mm, respectively;
total length of the text and bars: 33 mm.

All these measurements should be checked for accuracy against the original.

The purpose of the sketchy fig. 12 (p.146A), where the letters are numbered from right to left, is "to illustrate toolmarks," as stated in the caption. A simple look at fig. 4 shows that the tracing of the letters is only approximative. Furthermore, the caption itself is incomplete. Its first part repeats the commentary of pp. 145B-146A on "a crescent-edged tool" "applied twice to make letter no. 3, twice to make letter no. 4 and once to make letter no. 5." That "crescent-edged tool" is presumably a U-shaped gouge. Then, the caption comments the description mentioning "at least three different tools" (p. 145B) as follows: "The tool used to make letter 2 was also applied to form the upperpart of letter 3. A third tool was used for letter 6." In spite of all this new information, the shape of the last two mentioned tools as well as the number of tools involved in the engraving, 3 or 4(?), still remain unknown; and letter no. 1 is simply forgotten.

4 - Illustration of the main inscription.

The photograph of fig. 4 shows the inscriptions about twice its natural size; but this detail is not pointed out. It is a pity that the photograph of the text was not given at least the size of one of the five photos on photomicrography (fig.7-11 in p. 142, 143 and 145)! There is ample space in p. 139 where fig. 5 is unjustified (the names could have been advantageously added to fig. 15 of p. 151B), and especially in the blank left part of p. 137 for an enlargement of fig. 4 which would have made the palaeographic study of the letters as easy as certain. The exceptional

importance of the text assuredly deserves at least as a treatment. [illegible] trast with the meagre, niggardly illustration of the inscription, an extraordinary illustrative profligacy takes place with regard to ... the "[illegible]" [illegible] fig. A2, which is enlarged 4.5 times in fig. 6 (p. 140B):

5 - Decipherment of the main inscription [illegible]

a.- The most basic questions, viz the direction of the text, was always never raised or doubted. Even from the very start the [illegible] was taken for granted; cf. the end of fn 17 (p. 149B), where it is stated: "[illegible] Freie Lykkegard ... pointing towards the meaning of the last three letters being the Aratic noun h-n-'," and also the numerotation of the letters, from right to left, in fig. 12. It is a qualified example of an aprioristic stubbornness to determine the value of the last three letters of a short, very ancient name (1) without ever deciphering the beginning, since hn' is also known to be an adjective, a verb and more often a personal name; (2) without actually knowing whether those three letters belong to or make up the whole word; and (3) more basically, without securing the direction of the text. Regardless of such obvious objections, but seemingly text only on base flattering, W.W. Müller eagerly endorsed Lykkegard's reading and completed the decipherment as follows: "[illegible]" (p. 149B)

"For (or: belonging to) Ḫāfī - good luck!" (p. 149B; repeated in p. 150A)

or "For Ḫāfī - good luck" (p. 152B).

The authors' confusion is manifested by their first reading, viz "[illegible]" [illegible]

Müller's attitude is characteristic. In 1976, he turned down P. Kortler's invitation to publish his collection of Sabaean graffiti from northern Yemen. Several years later, he acknowledged his unwillingness to decipher some Sabaean graffiti from a cave near Mārib. Is that not clear enough to indicate to the scientific community that, by his own decision taken in two different instances including comparatives, Müller manifested his incompetence and/or scorn of Sabaean graffiti or cursive lettering? In the meantime, however, the reading of a few books on North-Arabic inscriptions seemingly convinced him, surprisingly enough, "that he is the long-awaited messiah in NA." For the rebuttal of Müller's blundering hoax, cf. JaMA, XIV ([illegible]), pp. 144-175. Of course, nobody really believed that such a detailed refutation would open Müller's eyes or repress his pretentions. His own ego and his inbred eagerness of flattering persons capable of fostering his future evidently prevented him from turning down the Copenhague invitation; instead, he happily jumped into the wagon, all too happy to burn incense to Lykkegard by endorsing his reading; and he produced a piece of literature that will remain for ever an outstanding, unequalled example of

inordinate, sheepish lust of popularity.

It is a matter of fact that the direction of the line is dextrograde, viz the opposite of that of the edition, and the whole published study and commentary are thus worthless. Indeed, letters nos. 1, 2 and 6, respectively ʾ, r and l, the only three letters the forms of which indicate the direction of the line, are dextrograde while the forms of the three remaining letters, h, f and s, can equally be read in either directions. Thus, not even a single letter even suggests the sinistrograde direction blindly taken by Løkkegaard and sheepishly gobbled up by Müller. Letters nos. 3 and 5 are the very well-known old types of shaftless h and s, respectively, cf., e.g., above, p. 37: Ja 3275, the following graffiti from Wâdî al-Jûbah: Ja 3116 c/1, 3121 d, 3155 ai 2, 4, 5, and Ja 3127 d, 1, 3143 a, respectively; cf. already Ja 2636 in JaMAR, IV (1973), p. 49 and pl. 8: sbh/ IVΠΛ ; p. 53 and pl. 9: Ja 2657e: /rtb, and 2658: gnh, and p. 69 and pl. 13: Ja 2735e: šhn. Beside these cursive texts illustrating the strong presence of those two old forms side by side with the many varieties of the more recent type which include a short vertical bar to support the primitive figure, Ja 3232 offers the old-time character among forms of the pure monumental style.

Ja 3232: a limestone block recut on the upper and right sides; 16.4 x 11.5 cm; thickness: 9.6 cm; text: 10.4 x 3.8 (ʾ) to 2.9 (word divider) cm. – YM 991.

ʾlhb/ ʾAlhab.

Cf. Ja 2140/5 and Safaitic CIS 4502. A. Avanzini's worthless Glossaire des inscriptions de l'Arabie du Sud 1950-1973, Florence, II (1980), p. 31A, does not refer to RES 3087/21 of which J. Halévy's copy has ʾlhb (cf. JA, 19 [1872], p. 252), corrected by RES (VI, p. 12) to "ʾl[w]hb" without giving any justification. Thus, Avanzini rejects RES's correction while refusing, here again, without any justification, to register Halévy's copy. Cf. also, e.g., the masculine personal names lhtn in Thamudic Hu 137, and lhnb in Safaitic CIAS 75 (cf. JaMAR, XIII [1983], p. 39).

The preceding paragraph clearly shows P. Løkkegaard's presumptuous temerity of even relating the text to "possibly the Thamudic inscriptions" (cf. fn 17, p. 149B) and W. Müller's foolhardy, base flattery; but it also shows how accurate was E. Nielsen's flair of connecting the inscription with "possibly [the] Minaean-Sabaean sphere" (cf. l.c., p. 149A). In the same footnote, Lassen states to be "grateful" only to Nielsen for his correct suggestion which he discards, but "most thankful too" to Løkkergaard for all his errors; thus, declaring for the loser.

The preposterous reading of nos. 2 and 5 as "n" (cf. above, "hn"), respectively, originates from palaeographic ignorance. [illegible] of unusual value is the brand new form of ʾ, no. 1, where the three short bars making two right angles in the upperpart of the ordinary form are replaced by a long, salant, slightly concave bar starting above the upper extremity of the right vertical staff of the same rectangle below the upper left angle. The accurate tracing of the letter ʾ is difficult to see in fig. 4, where the upperpart of the letter looks like a small Y which becomes an acute angle cent, "'" in fig. 5 which, in turn, becomes an unintelligible [illegible] in fig. 12 [illegible] Finally, the upside-down position of l indicates once more the great freedom enjoyed by the early Arabs in their writing without in the least jeopardizing the latter's reading.

b – The philological commentary could easily be dispensed out of hand because of the wrong direction of the reading. It gives, however, the reader some precious examples of narrow-minded thoughtlessness which should not be passed over in silence.

1 – Ar hanâʾ means "happiness, bliss," which is not at all synonymous of "good luck." Even were the noun hanâʾ used in some circles with the meaning of "good luck," as mentioned by Müller (p. 150A) without any reference (!), it would still be a gross anachronism to impose such late translation to a text engraved about 15-16 centuries before Islam, an anachronism that those pan-classical Arabic fanatics cannot apparently even suspect.

2 – Müller does not – of course – justify his choice of "hn" as a noun instead of a verb or an adjective or a personal name.

3 – Müller does not – of course – justify the dissection of his "lhf" into two elements, viz l + hf.

4 – Müller's text, "lhfhn'," would more readily read "lhf hn' [illegible] has rejoiced," understood: [in it] = in having the sword. For lhf as a personal name, cf., e.g., Safaitic CIAS 723a; for hn', cf. Arabic hani'a "to rejoice" (cf. i.a. Lane, Lexicon, p. 2902B). With much less probability (for it would impose an unnecessary dissection of the text), one could read l + hf hn'. The meaning of "For" for "l" is unjustified because such a meaning would imply the sword to be a gift to a third person; yet, there is no indication whatsoever that such might have been the case. The "l" should be the lâm auctoris or possessionis, and hn' would be either a verb (cf. above), a noun "happiness" by which the owner would express his joy of having such a sword, or with no probability (cf. above, for the reason) h + n', with n' as the present par-

[illegible] Arabic [illegible] "to be far, distant," and [illegible] "far, far away." [illegible] would indicate the author as a foreigner from a faraway country. [illegible] show the well-publicised peculiarities of his [illegible] his staunch anachronic pan-classical Arabic fanaticism, [illegible] fields outside his competence, and his distortion of the [illegible] states that his "hf" is "a name which in exactly the [illegible] attested in the Safaitic inscriptions" (p. 150A). The mention of [illegible] publication he consulted. The reader may be interested in knowing that the name hf also exists in Thamudic Hali 407, as already noted [illegible] 197, note 74; from the root hff), twenty-one years ago! [illegible] The only book utilized by Müller is mentioned in fn 19 (p.150A), [illegible] and p. 569, where the name is read *Ḫaff which obviously does not exist in Arabic." The phraseology of the dependent phrase introduced by "where" certainly seems that the vocalization involved is that of the two coauthors in question. But, this is untrue: the vocalization "*Ḫaff" is not utilized once in the translations, but is simply quoted from G. Ryckmans, Les noms propres sud-sémitiques, [illegible]. The last relative sentence, moreover, means, in Müller's mind, that any vocalization unattested in classical Arabic cannot possibly exist in pre-Islamic time. This is a gross anachronistic fallacy. Finally, the Safaitic personal name hf Ḫaff is also found in hi 211 (instead of "hs" of the edition) and in Damas 5721 = [illegible] as in G.L. Harding, An Index and Concordance..., Toronto, 1971, p. [illegible], after al-Ahbab, 22 [1969], p. 10, no. 46).

(c) Müller's pan-classical fanaticism is so blinding and overpowering that he himself gives what he holds to be the perfect justification of his vocalization, viz "A certain al-Ḥārit bin Quḍāʿa is to be found in Arabic genealogical works" [illegible] with a simple reference to W. Caskel's Ǧamharat an-nasab. Müller's narrowness is so sadistically simplistic that for him it suffices to find any kind of Arabic [illegible] parallel to declare it ex cathedra to be the ultimate proof of his vocalization. The etymology of hf from the root hfy would be the very last possibility to seek if there were no hff or hyf roots. But, both exist and even the second is well-known in Yemeni onomastics, viz two villages called each al-Ḫayfah (cf. R.T.O. Beeston, The Investigation, Collection and Evaluation of Geographical Material in Yemeni Texts for the Mapping of Historical North-West Yemen, Ph.D. thesis, Cambridge, 1980, p. 252 = Gazetteer of Historical North-west Yemen in the Islamic Period to 1600, Hildesheim, 1989, p. 151), and the "Hard [illegible] al-Hamdānī's Geographie der [illegible] "Index historicus," p. 141A; and L. Forrer, [illegible] tribe is located by E. Glaser east of [illegible] Eduard Glasers Reise nach Mārib, Vienne, 1913, [illegible] 2/. And to witness the fact that w.w. Müller does not use any of the four above-listed [illegible] have to be exhumed from some cavernous alley in the east of a faraway [illegible] shock because, although he always carefully avoids referring to any author disturbing him, a policy adopted years ago by the [illegible] does his very best to project of himself the image of an all-[illegible] scholar.

Another recent example of Müller's pan-classical Arabic fanaticism is his pronunciation of ms'd of Lit-Ruḍāʿ 1a; cf. A. Grohmann and J. Heiss, Beiträge zur [illegible] der Provinz Saʿda (Nordjemen), Vienna, 1986, p. 161 and photo [illegible] in p. 1 of 177, top.

(a) Müller's fanaticism is so powerfully blinding that, for him, there is no South-Arabian graffiti in northern Yemen; they all belong to what he [illegible] "ṯamūdānisch;" cf. l.c., p. 162, note 12a, where he refers to his contribution in [illegible] Fischer, Grundriss der arabischen Philologie; I, Sprachwissenschaft, Wiesbaden, 1982, pp. 30-36 (instead of "34ff." in p. 175), and especially pp. 32-35. This section is a mass of aberrant, insane interpretations. Two examples suffice here. The section begins with his endorsement (of course, since he is a member of the [illegible] club) of the reading of JsaL 71/4-8 by A.F.L. Beeston et al. (= P.V. Burnett, J. Ryckmans and M. al-Ghul) in PSAS, 3 (1973), pp. 69-72. The reading of those five short lines by Beeston and his stooges contains 12 (twelve) errors!!! Then, dealing with Lihyanite nfs, Müller does not know what he is talking about when he writes that nfs "im Lihyanischen nur in der Bedeutung 'Seele' belegt ist" (pp. 32-33). The reader may find my rejection of Müller's North-Arabic and especially his Safaitic aberrations in JaMAH, XIV (1985), pp. 145-175.

(b) The name ms'd of the country of Ṣaʿadat becomes thus another casualty of Müller's pan-classical Arabic fanaticism: he refers it only to three Sabaean texts from Qaryat al-Fāw which, in his jargon, is declared to be "ṯamūdānisch." It is easily understandable why Müller's fanaticism forced him to dishonestly eliminate ms'd of Ja 2849a from J. Balaq Janūb, near Mārib. This inscription is considerably more ancient (at least 10 centuries) than all his so-called Arabic texts, and was published in 1976!!!

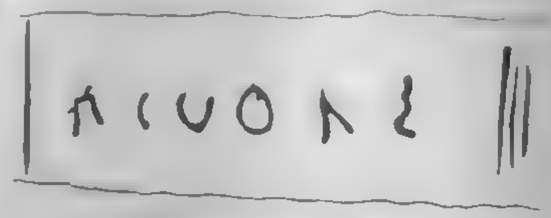
(c) Of course, the Arabic name Mas'ūd is very well-known; cf., e.g., W. Caskel, Lehnwörter ..., p. 201B-202A, with an impressive list of 80 references ... and of course - what else could he do? - Müller declares it to be the only possible vocalization of Sabaean mśd. Nonetheless, one finds "Messaad" and "Messad" in Voyage ... dans une partie des provinces ... de l'Algérie, Alger, 1885, p. 241A, or 1891, p. 255. What a shame that those Arabs could not have consulted with Pythonic Müller and did not know their native language well enough to avoid his disapproval!

(d) Müller's blindness also prevented him from being aware of his Janus-faced attitude. ms'd is vocalized "Mas'ad" by A.R. al-Ansary, Qaryat al-Fāw..., Riyadh, 1982, p. 144, no. 4. Müller's intern reflex of flattering people whom he may eventually need to foster his future rang the alarm bell. So, for al-Ansary's vocalization of "Mas'ad" and of "'Arē," Müller put on his well-patted kid gloves and enchantingly states that these two forms "in Nordarabischen anscheinend nicht nachzuweisen sind" (p. 161). But, when he feels fully backed by the laudemus invicem club members, his vitriolic fanaticism fiercely bursts out, viz he refers to my vocalization of the name as "Musa'ad" which is maintained here, as "allerdings mit der völlig unarabischen Vokalisierung Musa'ad" (p. 161). For Müller and al-Ansary's "ms'd," cf. below, p. 126.

c - The dextrograde text of the Nationalmuseet 14646 a reads as follows:

→ |'rhf sl||| says has sharpened [it].

My tracing from my diapositive (without a scale) is reproduced on the right. As in many ancient texts, the complement of the verb is the object bearing the inscription. - 'rhf, cf. Arabic rahufa "it (a sword or a thing [of any kind]) was, or became thin, and slender" = rahafa, which has the same meaning as the 4th form 'arhafa "to make it (sword or a thing [of any kind]) thin; sharp, or pointed; sharp, or keen" (cf. E.W. Lane, l.c., p. 1170A-B). Note the 4th verbal form in 'a-, as in Safaitic, e.g., LP 736, and in Sabaean Ja 2561/2 and 2913c (from J. 'Amūd al-'Ayraf, southwest of Mārib). Finally, the description of the sword welcomely points out that "the edges bear signs of sharpening" (p. 136b), a pleasing - yet wholly unvoluntary or unpremeditated - confirmation of the preceding interpretation.



Nationalmuseet 14646 a

6 - Relative chronology of the designs.

Since the sharpening normally is a part of the overall making of a sword, the inscription with the name of the sharpener himself must be ascribed to the time of the casting of the weapon. The edition deals with the texts of the [illegible] two different places, viz pp. 146B and 151B. The [illegible] Jenwald), however, greatly differs from that of p. 136b by [illegible] various statements in two columns, viz those of p. 136b on the left, and those of pp. 144-145 on the right. When necessary, critical remarks are added. The reader is kindly requested to carefully note the various statements listed below so as to direct his attention to the incompleteness and vagueness of many of these statements and to make it [illegible] difficult, if not impossible, to solve several questions.

Fig. A1:	unmentioned	unmentioned
	The longitudinal section of the upper design; = C1; cf. fig. B1 = D1 for its extremities.	
Fig. A2:	[caption of fig. 6: "geometric decoration on one side of blade"]	
	"a decorative pattern of straight and zigzag lines on the other side of the blade (Fig. 6)" (p. 136B, ll. 28-29).	no counterpart
	"The upper left part ... has a horizontal line with seven small, vertical strokes above and four slanting strokes below" (ll. 29-32).	"The 'four-legged animal with a raised tail' (Fig. 6)" (p. 145A, ... 22-2'; 146B, ... 10-11, and 146B, l. 5). This is the left part of the design only. It is difficult to understand why the writer having set his mind on an animal did not think of an iguana because of its spiky dorsal crest.
	The writer fails to note that the first five (from the right) lines have each another shorter bar appended to the left of the top.	
	"In the middle of the blade are two vertical lines, the left one terminating in an 'E' shape, the right in a half oval" (ll. 32-35).	no counterpart
	The writer fails to note that the two endings are at the lower end, not at the top; and also that the two lower endings are not connected with the two vertical lines. The design could represent the lower part of a forearm with, for the hand, four fingers, on the left, separated by three bars and the thumb, a vertical concaved line, on the right.	
	"The right part of the pattern consists of parallel zigzags, the first stroke of which begins between the two vertical lines in	no counterpart

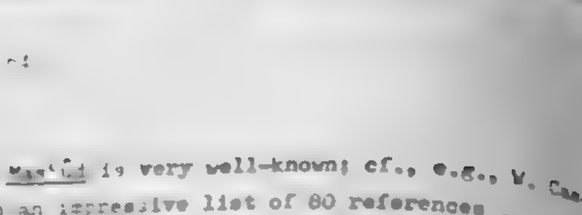
(c) Of course, the Arabic name Mas'ad is very well-known; cf., e.g., W. Caskel, Ḫamhrat ..., pp. 401B-402A, with an impressive list of 80 references ... and, of course – what else could he do? – Müller declares it to be the only possible vocalization of Sabaean msʿd. Nonetheless, one finds "Messaad" and "Messad" in Vocabulaire ... des noms des indigènes ... de l'Algérie, Alger, 1885, p. 241A, or 1891, p. 266. What a shame that those Arabs could not have consulted with Pythonic Müller and did not know their native language well enough to avoid his disapproval!

(d) Müller's blindness also prevented him from being aware of his Janus-face attitude. msʿd is vocalized "Mas'ad" by A.R. al-Ansary, Qaryat al-Fāw..., Riyadh, 1982, p. 143, no. 4. Müller's inborn reflex of flattering people whom he may eventually need to foster his future rang the alarm bell. So, for al-Ansary's vocalization of "Mas'ad" and of "ʾArš," Müller put on his well-patted kid gloves and enchantingly states that these two forms "in Nordarabischen anscheinend nicht nachzuweisen sind" (p. 161). But, when he feels fully backed by the laudemus invicem club members, his vitriolic fanaticism fiercely bursts out, viz he refers to my vocalization of the name as "Musaʿad" which is maintained here, as "allerdings mit der völlig unarabischen Vokalisierung Musaʿad" (p. 161). For Müller and al-Ansary's "msʿd," cf. below, p. 126.

c – The dextrograde text of the Nationalmuseet 14646 a reads as follows:

→ |ʾrhf al|| ... has sharpened [it].

My tracing from my diapositive (without a scale) is reproduced on the right. As in many ancient texts, the complement of the verb is the object bearing the inscription. – ʾrhf, cf. Arabic rahufa "it (a sword or a thing [of any kind]) was, or became thin, and slender" = rahafa, which has the same meaning as the 4th form ʾarhafa "to make it (sword or a thing [of any kind]) thin; sharp, or pointed; sharp, or keen" (cf. Edw. Lane, L.C., p. 1170A-B). Note the 4th verbal form in ʾ-, as in Safaitic, e.g., LP 736, and in Sabaean Ja 2561/2 and 2913c (from J. ʿAmūd al-ʿAyraf, southwest of Mārib). Finally, the description of the sword welcomely points out that "the edges bear signs of sharpening" (p. 136b), a pleasing – yet wholly unvoluntary or unpremeditated – confirmation of the preceding interpretation.



Nationalmuseet 14646 a

6 – Relative chronology of the designs.

Since the sharpening normally is a part of the overall making of a sword, the inscription with the name of the sharpener himself must be ascribed to the time of the casting of the weapon. The edition deals with the dating of the inscription in two different places, viz pp. 146B and 151B. The vocabulary of pp. 144B-146B (by Buchwald), however, greatly differs from that of p. 136B (by Lassen), below are the various statements in two columns, viz those of p. 136B on the left, and those of pp. 144-146 on the right. When necessary, critical remarks are added. The reader is kindly requested to carefully note the various statements quoted below so as to direct his attention to the incompleteness and vagueness of many of them which so often make it so difficult, if not impossible, to solve several questions.

fig. A1:	unmentioned	unmentioned
	The longitudinal section of the upper design: = C1; cf. fig. B1 = B1 for its extremities.	
fig. A2:	[caption of fig. 6: "geometric decoration on one side of blade"]	
	"a decorative pattern of straight and zigzag lines on the other side of the blade (Fig. 6)" (p. 136B, ll. 28-29).	no nounterpart
	"The upper left part ... has a horizontal line with seven small, vertical strokes above and four slanting strokes below" (ll. 29-32).	"The 'four-legged animal with a raised tail' (Fig. 6)" (p. 145A, ll. 22-23; 145B, ll. 10-11, and 146B, l. 5).
	The writer fails to note that the first five (from the right) lines have each another shorter bar appended to the left of the top.	This is the left part of the design only. It is difficult to understand why the writer having set his mind on an animal did not think of an iguana because of its spiky dorsal crest.
	"In the middle of the blade are two vertical lines, the left one terminating in an 'E' shape, the right in a half oval" (ll. 32-35).	no counterpart
	The writer fails to note that the two endings are at the lower end, not at the top; and also that the two lower endings are not connected with the two vertical lines. The design could represent the lower part of a forearm with, for the hand, four fingers, on the left, separated by three bars and the thumb, a vertical concaved line, on the right.	
	"The right part of the pattern consists of parallel zigzags, the first stroke of which begins between the two vertical lines in	no counterpart

the middle, the remaining six strokes occupying the right side of the design " (ll. 35-39).

It is much simpler to state that there are four horizontal zigzag lines [illegible] of seven elements each, and that the first of each line (on the left) is engraved between two vertical elements of the preceding design.

Fig. B1: "a geometric design, which looks like [illegible] reeds, is seen on the flange of the pommel" (ll. 40-41).

"a delicate pattern of alternating horizontal and vertical lines" (p. 144B, ll. [illegible] from bottom).

The word "flange" is abusively used instead of "rounded surface." What the two authors describe is the geometrical design engraved on the pommel. It is very surprising that no photograph illustrates that "delicate, geometric design" of which the authors do not give even an approximate sketch. The pommel itself is described as "wedge-shaped" (p. 136B, l. 11), whatever the expression may refer to. The pommel is built up as a paw with three well-distinct toes, and between the hilt and the paw, there is one horizontal fold (not mentioned by the editors) representing some kind of bangle or anklet. Judging from the color slide at my disposal, the design is engraved only on the central, longitudinal section of the pommel; nothing is seen on the two lateral sides. It is quite incomprehensible that that very design is represented in fig. B1 as a mixture of 6 hyphens and 5 (more or less traced) dots making a bottomless square, [illegible] and it is even more astonishing that the design is completely eliminated from fig. D1. Judging from the same slide, the design seems to be composed of several pairs of closely parallel lines perpendicular to the sides of the pommel, and the spaces between these groups of lines are divided by short vertical lines in various complete independence of what space they are. A special close-up is needed to make a reliable tracing of this complex design: B1 - D1.

Fig. B2: "an inscription (Fig. 4) on one of the hilt flanges consisting of six signs bounded by vertical lines on each side" (ll. 18-20).

"the inscription consists of six letters bounded on either side by vertical lines (Fig. 4)" (p. 145B, ll. 15-16).

"Flanges" is abusively used instead of "side." - The verb "bound" in both texts suggests that one statement was inspired by the other, but it remains unknown which was the first.

Fig. B3: "an incised fish on the lower part of the hilt (Fig. 5)" (ll. 20-21).

[cf. caption of fig. 5: "fish decoration"].

"the fish (Fig. 5)" (p. 145A, ll. 6-7).

This mention of the sword, which in the [illegible] is [illegible] as a [illegible] protrusive part at the lower extremity of the blade (p. [illegible], ll. 11-13). Such a description in fact [illegible] the [illegible] sword is neither "broader" nor more "protrusive" than the pommel, when the blade rests flat on the ground, as [illegible] the whole design shows two biconcave lenses, one very narrow on the outside and a broad one on the vertical axis of the blade. When the blade lay on its narrow side, as in fig. 2B, the design is that of a tall, narrow, upside-down isosceles trapezium with rounded angles.

Fig. C1 = A1.

Fig. C2: "a rhombic design on one side of the blade just below the hilt, possibly representing a stylized fish with head facing the sword point and tail turned towards the hilt" (ll. 24-27).

"the 'rhombic fish pattern' on the sword blade opposite the four-legged [illegible]" (p. 145B, ll. 9-11) = "the other fish" (ibid., l. 4).

Judging from all the differences in interpretation listed above and [illegible], it is certain that the two above interpretations come from the same source. However, the interpretation involving a fish is farfetched: there is no detail which even remotely reminds one of a fish. It looks as a characteristic design composed of rectangles on their vertical axes and arranged to form an upside-down isosceles triangle supporting a rectangle. Here also, a close-up is necessary.

Fig. D1 = B1.

Fig. D2: "an incised 'V' shape opposite the inscription on the other hilt-flange" (ll. 22-23).

"the 'whip' on the hilt is entirely different (Fig. 2)" (p. 145B, ll. 1-4), [illegible] "whip" in p. 146B, l. 2.

The writer should have specified that his "V" is upside down and was given a stilt to stand on. The design is understood as the calligram of the sharpener = 14646 b. Here again, "flange" is abusively used instead of "side."

It is difficult to understand what gave the writer the idea of a "whip," and especially he should have explained what could have been the reason for engraving a "whip" on the hilt of a sword? Besides, the strongly arcuated main section excludes the flail interpretation.

According to p. 146A (ll. 6-7), "the study of the inscription and the inscription leads to the conclusion" that all the designs added to the sword belong to three different periods as follows:

		reasons given
[illegible]	[illegible]	"[illegible] ... sharp" (p. 144B, [illegible]); "the hand ... we[illegible]" (pp. 144B–145A).
— — —	— — —	— — —
[illegible] "their extensive and [illegible] ... [illegible] attack..." (p. 142B, ll. [illegible]).	fig. B1 AND fig. B2 = fig. B3&B4	"Nearer tools ... more brute force than" in fig. B1–B2 (p. 145B, ll. 9–10); and two chisels (p. 146A, ll. 11–12). "At least three different tools" (p. 145B, ll. 25–26) AND "most important is a crescent-edged tool" (p. 145B, l. 27) used in "the eye of the fish" (p. 146A, ll. 3–4) = fig. B3.
	AND fig. A2 only	"could have been done by the same hand that made the fish" (p. 146A, ll. 23–24) = fig. B3.
— — —	— — —	— — —
"[illegible] ... [illegible]" (p. [illegible]).	fig. B2 = fig. B4 AND fig. B2	"entirely different ... it is cut ... with a triangular cutting edge" (p. 145B, ll. 3–6). "apparently made by the same hand" (p. 145B, l. 11), as fig. B2.

The [illegible] of the writer leans too heavily on the difference of tools and hence on a postulated dissimilar benause, on the one hand, "at least three different tools have been used for the letters" (p. 145B, ll. 25–26) of fig. B2 and, on the other, the writer has never ever stated the impossibility, which is unprovable, that several workers using engravers busying themselves with the making of a single change [illegible]. As a matter of fact, three workers are already certain, viz the maker, the sharpener and the engraver of the inscription since it cannot be positive that either of the first two all-rounded workers was professionally capable of engraving not only the letterings of fig. B2, but also, as the edition pointed out, the figures of fig. B3. These two figures are so beautifully executed that a professional engraver had to make them. It should be pointed out here that the writer's reasons for assigning fig. B3 to a date different from that of fig B1 = B4 is, in my opinion, insufficient. "Another tools", viz less refined or less professional, will affect and

after the qualitative [illegible] of the [illegible] strength [illegible] of fig. B2 is involved in the [illegible] of the [illegible] a tool (= [illegible] of which the other [illegible] A [illegible] point is that the [illegible] is [illegible], as the [illegible] [illegible] desires. Fig. B4 was [illegible] the [illegible] and the tools he built (cf. fig. B1 and B2) [illegible] [illegible] pattern of any [illegible]. [illegible] [illegible] of the panels, fig. B1 = B4. [illegible] [illegible] are given in the paper. The [illegible] of any given tool depends [illegible] independent from the worker, [illegible] the letter B. If, above, [illegible] [illegible]

The author invokes the "[illegible] attack" [illegible] fig. A2, B2 and B3 to prove their antiquity. This seemingly strong argumentation is rather [illegible] because their antiquity does not necessarily imply, as the [illegible] would like the reader to believe, "antiquity [illegible] of the sword," yet the three items should have been produced by a single individual. They would also be "ancient" had they been made by three different persons within the [illegible] three different periods in "ancient" time. However, fig. B2, the main inscription, must have been made at the time of the making of the sword because, as shown above, the text was ordered by the sharpener. Therefore, even the edition would have no difficulty in attributing fig. B2 and B3 to the same period. Incidentally, fig. A2 is twisted by the writer to its left horizontal third (cf. above, p. 68, right column).

The dating of fig. B2 and B3 on the sole basis of the editor's reason (cf. above, p. 68) is difficult to accept. The study should first have provided the reader with the most pertinent information, viz the accurate comparative analysis of the degree of corrosion not only for fig. A2 and B2, but also for fig. B1 = B4. A [illegible] the question must be raised as to what reason, what purpose, what objective and date other of "perhaps this century" (cf. above, p. 68) might have had to add the [illegible] figure fig. B2 (when isolated from fig. B2) and the crude fig. B3? Even would such a more or less contemporary worker have had the idea of somehow imitating or [illegible] fig. A2 in fig. B2, and fig. B3 in the stick fig. B2, there can hardly be any doubt that that man did not exist unless he be demented enough to attempt a dream he manifestly was unable to materialize. And, a non-professional engraver would surely never have had any desire of engraving anything.

Summarily, the inscription, fig. B2, being the official testimony of the sharpener of the sword himself, was chiseled by a professional engraver because of

[illegible] and the beauty of the lettering. According to the edition, the same engraver also is responsible for the [illegible] complex of fig. A2, and the fish of [illegible] 53. The testimony of the text leaves no doubt on the contemporaneity of all these three items with the making of the sword itself; and the edition has no difficulty in ascribing fig. B1 - B3 to the same period. Furthermore, there is no lesitation in the edition against attributing fig. B2 to a non-professional engraver, viz the sharpener, who may also be responsible of fig. C2.

[illegible] - The dating of the inscriptions 14646 a and b.

On the question of the absolute dating of the complex, the edition states that "it is probable that the inscription was engraved during the first part of this period, i.e. c. [illegible] - [illegible] B. C." (p. 151A, ll. 12-14); "this period" refers to the dating of "roughly from [illegible] B. C. to [illegible] B. C." (p. 151A, ll. 10-11) for the "[illegible] inscriptions." The first part of this frame comes from G.G. Meniswalla's theory, referred to by W.W. Müller (p. 150A, ll.16-18), which keeps an impressive, among other things, the information of BASOR, No. 172, December, 1963, pp. 47-54, to the effect that that kind of lettering goes back much farther than the 9th century B.C. The second part of the frame comes from the writer's endorsement of J. Finegan's anti-chronology, which I have opposed ever since the beginning and which has not (of course) resisted the onslaught of the C14 test dates, but which until very recently was still stubbornly maintained by C. Robin. Furthermore, the dating of "c. [illegible] - [illegible] B. C." does not take into account that the edition does not ascribe the text to the time of the making of the sword, but only to "an early owner of the sword" who could easily have belonged to about 600 or [illegible] B.C., or even later: that would still be "early." On palaeographical grounds, the inscription of the sword may be referred to the 10th century B.C. (cf. above, p. 42).

(May 1[illegible], 1[illegible]; revised in June 19[illegible])

— — — —

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III - The inscribed [illegible]
the Yale [illegible]
[illegible]

A - [illegible]

1. Renfroe's [illegible] dating from the late Kirky Munchenger's [illegible] and stored in the Yale [illegible] collection apparently since 1926 (cf. [illegible] Museum, 103 [1950]). [illegible] terized by an empty simplism based on a mere [illegible] examination to wander freely at the [illegible] lies in its photographic documentation, but even that [illegible] absence of scale in any of the 12 photos, and the [illegible] tiquity is not given either.

The series is composed of seven [illegible] (nos. 2424 - 2424?). Renfroe does not seem to be aware of [illegible] begins with no. 2425 and ends up with no. 2424. [illegible] treatment or the skipping of no. 2424, and none presents [illegible] the paper, with the exception that nos. 2411 [illegible] left aside as the last two objects to be treated [illegible] the exercise of the nine other antiquities to [illegible] up to these antiquities, each of which contains more than [illegible] the relative pronoun + a clan/family name, as in no. 2424; [illegible] a personal name + a family/clan name, as in nos. 2421, 2422, 2423, [illegible] or even 1 word (viz a personal name as in no. 2424). That the [illegible] because [illegible] vinced of his professional ability is stated out in his assertion proudly presenting those 11 inscribed antiquities "to the scholarly public for the [illegible]" [illegible] scholarship has nothing whatsoever to do with the [illegible] by the soap opera-like treatment of the last two antiquities, viz [illegible] (pp. 162-165). Finally, none of the author's measurements can be [illegible] the lack of scale on the photographs.

The first seven antiquities [illegible] presumed bases. In each case, Renfroe uses the expression "[illegible]" (p. 1[illegible], 157, etc) without paying any attention to the [illegible] of the top side. Renfroe also mentions that the [illegible] faces" (cf. nos. 2425, 2427 and 2428) or only "two" [illegible] beside the front side which is always polished, [illegible] five other sides is/are polished. The rest [illegible]

[illegible] feet in each case. Here again, [illegible] twice) without specifying which [illegible] is presented.

[illegible] antiquities presents any difficulty but [illegible] no. 2421 (pp. 160–161) already presents the reader [illegible] of [illegible]. The name [illegible] of Ja 2[illegible]/1 is correctly [illegible] the author's subject. The name [illegible] of Ja 2[illegible]/1 is correctly [illegible] on the basis of the Sabaean names [illegible] distorts the clan name [illegible] to "[illegible]" [illegible] the above etymology on the basis of the feminine [illegible] of [illegible] reasoning is unworthy of consideration. Instead, he should have [illegible] that his etymology had already been suggested by G.L. Harding, An Inscription [illegible], who also connects [illegible] to the root nhw (p. 606); and especially [illegible] 494 [illegible]–16.

[illegible] in the inscriptions dealt with so far are well-known, and [illegible] does not always give any reference, as in 'mkrb of no. 2428/1, [illegible] and [illegible] of no. 2421. The only new name demanding some study is [illegible] which [illegible] vocalizes "[illegible]" with the comment that "no explanation of the name suggests itself" (p. 15[illegible]). The author does not justify the reduplication of [illegible] which is [illegible] by his vocalization. His comment, which remains unexplained, is [illegible] except for stating that its author does not know what to do with the name. It would be very easy to refer the name to Arabic bahā (o). But, this root is a secondary form of Arabic [illegible] (o) (cf. R. Blachère et al., Dictionnaire arabe-[illegible] et moderne), Paris, I [1967], p. 416B, and II [illegible], respectively); and G.W. Freytag, Lexicon arabico-latinum, I, pp. 92A and [illegible]. E.W. Lane, An Arabic-English Lexicon, has an entry for bwh (p. 274A) but [illegible] "[illegible]" [illegible], and the Thamudic verb bh = bwh is found in Hu 512 (cf. my [illegible], III, p. 134, note 81) and WiTh 64 (cf. l.c., XVI, p. [illegible]). Furthermore, the root "[illegible]" is not attested in North-Arabian onomastics. A. van den Branden, [illegible], Louvain, 1950, p. 522B, refers "bhy" to "HU. [illegible]." But the reference is erroneous. The name bhy is also read in Ph 275 w (cf. my Thamudic Studies, Washington, 1967, pp. 76 and 86A). But this copy of Philby can hardly be considered as more trustworthy than any other. There seems, therefore, to be no choice left except to understand the name bhym as a qutayl nominal derivation from the root bhm; cf. Arabic bahm "any plant without a stem, stemless" (cf. R. Blachère et al., op. cit., I [1967], p. 415, and G.W. Freytag, l.c., I, p. 91B); thus bhym buhaym. The Safaitic "bhm" or "[illegible]" is read in WH 2487 (cf. F.V. Winnett and G.L. Harding, Inscriptions from Fifty Safaitic Cairns, Toronto, 1978, [illegible] 60[illegible]A, respectively). But, the name reads kym (cf. my [illegible], XIII, pp. 25 and 223). The root bhm is nonetheless attested in the Safaitic place name bmt of WH 1771 (cf. my [illegible], l.c., pp. 211–212 and 244).

There remain only two more important antiquities, viz nos. 2431 and 2423 (pp. 163–165). Renfroe devotes to their [illegible] six times more lines than for the 6 other antiquities combined. Such a verbal [illegible] literary does not deserve to be read and even less to be discussed. [illegible] Renfroe did his utmost to put on the best possible show of his [illegible] ... [illegible] process is complete: it would indeed have been difficult to give a better proof of his basic ignorance of things Qatabanian, and his mistreatment could hardly be [illegible].

(1) He does not even seem to be able to recognize what these antiquities really are, viz nos. 2431 and 2423 are described, respectively, as a simple "[illegible]" and a "cup" (p. 163), although they manifestly are a votive plaque and a saucer. For the latter, cf. already A. Legrain, in AJA, 38 (1934), p. 117. Some [illegible] does not seem to know how a "cup" really looks like, he might profitably consult [illegible], The Facts on File, Visual Dictionary, New York, 1980, p. 243 (upper half) and 285 (lower left); or, if he prefers, Oxford-[illegible] Illustrated Encyclopedia, Oxford, New York, 1981, pp. 62 (no. 27), 89 (no. 29) and 569 (no. 69).

(2) He completely misses the simple phrasaeology of no. 2431 and invents the new meaning of "statue" for nfs person; cf. above, p.63, for e.g. Müller's charity.

(3) He does not know that the stippling, far from being "rather unusual" in the [illegible] a well-known engraving process especially used in Qatabān and more extensively in Ḥaḍramawt. Neither does he know that the sections in stippling and those in linear engraving are not normally to be united in a single text.

(4) Renfroe succeeds in misreading 3 letters in Ja [illegible].

B – Two YBC inscribed antiquities.

Ja 3225 – The left-hand corner of a votive alabaster plaque. – YBC 2431.

...]krb/ʿqny[f]/[y]ḥr/ṣḫ[illegible]/s w...

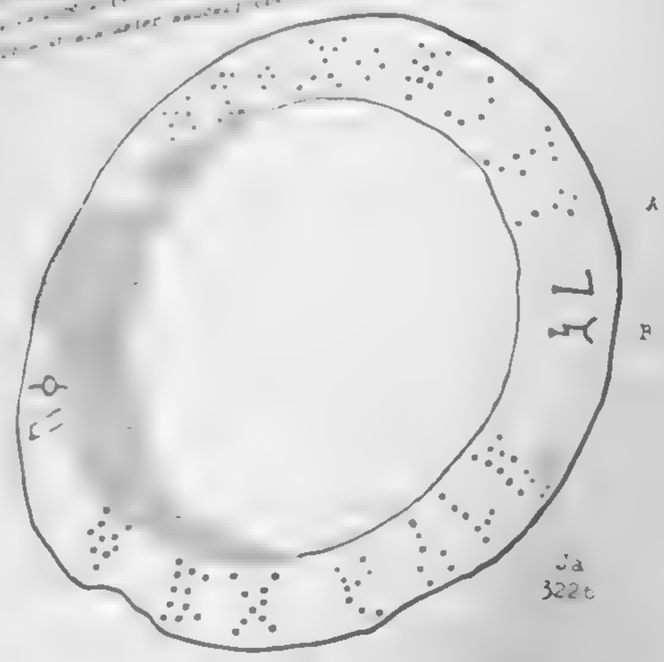
...]karib has dedicated [his wife] Yaḥir. He has entrusted himse[lf and

... to the care of ...]

yḥr: the second letter is certain: the lower extremity of the diacritical appendix is still on the stone. Cf. the Thamudic personal name in JsaT [illegible], and the Sabaean plural verb yḥrw in Ja 643/32, contrary to W.W. Müller in [illegible], III, p. 13b. – ṣḫ without being introduced by the conjunction w and is especially attested in Qatabanian. – yḥr may be considered as the author's wife; cf. already Ja [illegible], [illegible] and [illegible], to be

[illegible], the commentary on mlḥmw of Turner 1/1. – nfs, cf.

[illegible] the large spot damaged on the rim. – YBC 2425.



[illegible] of the two inscriptions seems to have been done, strange though as it may be, after the left side of the saucer had been damaged; all letters seem complete, and [illegible], on the one hand and, on the other, h and l have the same height.

A – A [illegible] in stippling and in two sections of two words each engraved [illegible] from each other:

yšrḥ't ʿp:	1	Yašraḥʿat, chief of
ʾmt ʾhlm	2	the maidservant of Kahilum.

yšrḥ't, cf. the more frequent form yšrḥʿtt of Ja 2974/1. – ʿqb, cf. Arabic muʿaqqib "chief, the made chief" (cf. L.W., Lane, l.c., p. 2060B). – khlm, e.g., RÉS 3902, no. 112.

B – At both ends of the axis perpendicular to that of the preceding text.

hl qb

Hâl [of the family] Qabb.

or

qb hl

Qabb [of the family] Hâl.

qb, cf. the Thamudic personal name, e.g., in Hu 411/2, and qbb, a proper name in Sabaean CIH 30/3-4, and name of a person in Safaitic CIS 466; for Thamudic WiTa 43, where the edition reads "qbb," cf. my study in Orientalia, 40 (1971), p. 488. There

is no way of knowing which one of the two names comes first.

C – Complementary documentation.

The stippling is an engraving process used most frequently to [illegible] identification cards on small utensils, e.g.

(1) on a saucer. In this case, the words are engraved on the rim, [illegible] the text are disposed on opposite sides of the [illegible], [illegible] which is of a family, as in the present Ja 3226, here follow a few examples:

KM my 340 = AM 60.1261 (?) (cf. my Miscellanées..., II, p. 172, with [illegible]) or [illegible] (cf. my [illegible]);

KM my 308 (cf. below, KM my 341) = AM [illegible] (cf. my [illegible]), pp. 128-129) with ʿmytʿ and ʾtkhl;

AM 61 (a grayish alabaster saucer with white and reddish streaks; broken in two parts) with the same pair of names, ʿmytʿ and ʾtkhl, as above, in KM my [illegible];

KM my 318 with the names ʿtlm and ʿmdʾbn; the last three letters form a cartouche;

KM my 321 with the names ʿmwtn and [illegible];

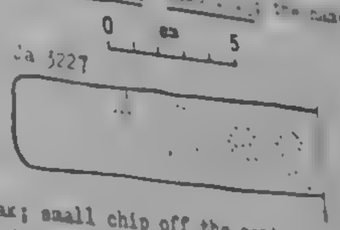
KM my 352 with the names klb and ʾ[illegible], as in KM my 304 a (cf. below, [illegible]);

(2) on a small vase: Ja 2221 (cf. my Miscellanées..., l.c., p. 55 and pl. [illegible]);

(3) on a perfume bottle; e.g. KM my 350 with the names klb and ʾ[illegible], as in KM my 352 (cf. above). These two antiquities are AM [illegible] and 60.1107 (cf. my Miscellanées..., l.c., p. 150);

(4) on a small bowl; e.g., RÉS 4254 and A. Jamme, in Le Muséon, 65 (1952), p. 1[illegible]2;

(5) on a flat box; Ja 3227 = KM my 307, with the name swbʾ[1], [illegible] the name was left unfinished:



both the lower half of dextrograde ʾ and the whole letter l were not engraved. Same type of antiquity as in AM 60.995 = RÉS 3902, no. 28[1], viz a flat box with two circular cavities on top; lightly yellowish alabaster with white streak; small chip off the center of the left lateral side. Top: rectilinear long sides and convex lateral sides; two circular cavities of 5.5 cm in diameter, 1.9 cm deep, and separated from each other by 0.8 cm. Front: length (at the bottom): 12.6 cm; height: 2.7 (right) and 2.8 (left) cm; text: [illegible].8 x 2.5 (in a) and 1.7 (in b) cm. – My facsimile is on the right.

swbʾ[1], cf. in Qatabanian swb of Ja 2051/1 (from Mukérâs) = twb, e.g., of Ja 1435/1 (from Mukérâs) and Sabaean Ja 2150 b/1; cf. also the Qatabanian twb[.?] of TC 1511 and twbʾl in Ja 867/1.

The stippling is also used in the statuary to engrave different parts of the image; e.g.

(1) on a head to represent the beard; e.g., Pennsylvania 30-47-20 (cf. A. Lagrain, in Gazette des Beaux-Arts, 56 [1934], p. 67, no. 9);

[illegible] Necropolis..., Balti-[illegible]

[illegible] bottom); and

[illegible] 35, a monolithic

[illegible] of a head and

[illegible] Some of my notes were destroyed

[illegible] lenge-shaped eye cavities

[illegible] the left eye is

[illegible] the cavity of the

[illegible] 4 small, circular [illegible], the other

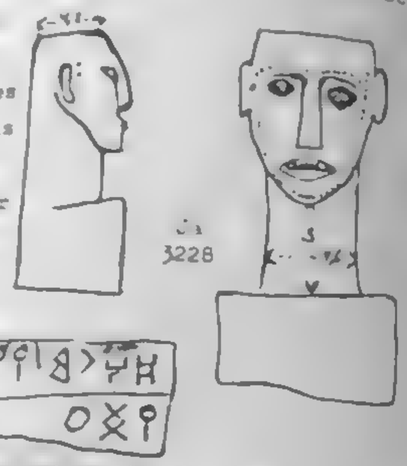
[illegible] the eyebrow on the right eye is composed

[illegible] but the other only has 6. Thick-

[illegible] top of the head), 5.6 (tip

[illegible] the nose), [illegible] (neck), [illegible] (top

[illegible] the base) and [illegible] (bottom of the base) cm.



[illegible] the whole upper edge is des-

[illegible] the ears, above the ears and on the flat top: 6.5, 6 and

[illegible] cm, respectively. Thickness of the block on the flat top, the tip of the nose, the

[illegible] the neck and the base: 4.2, 5.6, 4.5, 4.5 and 5.6 cm, respectively. Text: 1.1:

[illegible] x 1.75 (m) and 1.3 (r) cm; 1.2: 3.3 x 1.5 (y) cm. – The three facsimiles of my

[illegible] are reproduced on the right. – The inscription may be read as follows:

[illegible] 1 [illegible] [of the family] Yuh-

[illegible] 2 [illegible]ayṣ[illegible].

[illegible], a personal name, e.g., in Sabaean CIH 529/1, and name of a Qatabanian family in [illegible], and of a Sabaean clan in my Sabaean Inscriptions from Mahram Bilqîs (Marib), [illegible]; the [illegible] is retrograde. – yhyṣ[illegible], cf. yhyt[illegible], the name of a [illegible] and of a person in TC 1591; cf. also hwf[illegible]ṣt of Ja [illegible] and commentary in my Miscellanées..., III (1972), p. 97.

[illegible] head to represent moustache, eyebrow and beard; e.g.,

[illegible] (cf. R.L. Cleveland, l.c., pp. 65-7A and pl. 8, top, and 9); and

[illegible] = Ja [illegible] (cf. my paper in Le Museon, 65 [1952], pp. 104-109);

[illegible] head to represent beard and moustache; e.g., RÉS 4257 (cf. my paper in [illegible]

[illegible] head to represent beard, moustache and imperial; e.g., RÉS 4240 (cf. my paper in [illegible], l.c.);

[illegible] head to represent beard, moustache, imperial and goatee; e.g., RÉS [illegible], no. 6 = Ja 60 (cf. my paper in Le Museon, l.c., p. 98);

[illegible] on a head to represent the hair; e.g., AM 37, a [illegible] presenting a standing man with a walking stick in the left hand; the figure is in the round against the third hollowed central cavity; 10.3 (bottom) and 12.5 (top) x 27 (right side) cm; thickness: 4.2 (top) and 4 (bottom) cm; the hair is marked by 29 small holes in 3 series. The 3 levels in the center are, respectively, [illegible], 0.4 and 0.5 cm below the outside frame; and the frame's thickness is 0.6 cm, thus 0.1 cm more than the bottom of the inner 3rd hollowed space. – My facsimile is on the [illegible] (8) on the chest to represent the upper edge of a feminine dress; e.g., TC 2530 (cf. R.L. Cleveland, l.c., p. 26B and pl. 51).

The dots are also commonly used on the coins; e.g., they represent the hair of the human head (e.g., VL no. 15), the hair on the cranium and the temple (e.g., BM XI-XII, no. 40), an ornamentation circling the human head (e.g., [illegible] 3156 and 3157) and the owl's body (Ja 3159); all the preceding references are to be published.

The stippling is also used in the engraving of small texts and petroglyths, such as those found in Ḥaḍramawt (cf. G. Caton Thompson, The Tarim and Wadi Hajar Temple of Hureidha (Hadhramaut), Oxford, 1944, pl. 69 and 70; cf. my remarks in my Miscellanées..., I, p. 74), probably due to the ʾAwsānite influence.

The two engraving processes, stippling and linear, are also used simultaneously on small utensils; e.g.,

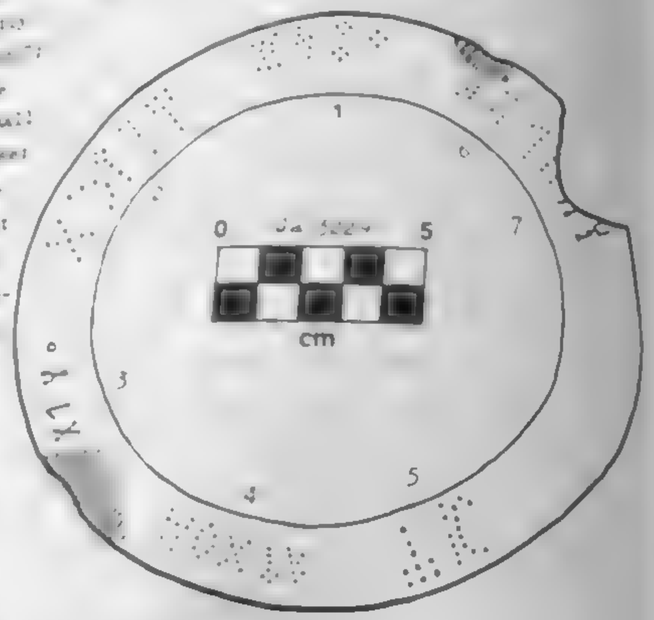
(1) on a saucer, as RÉS 4253 where the first name is ʾtkrb in stippling (contrary to my paper in BiOr, l.c., p. 154A, which gives ʿʾxhlʾ from another saucer), the second, d(s)mg in linear (cf. l.c.).

KM my 304A with ʿmwtn and ʾwsʾl in stippling, and B: ʾl and [illegible] in linear; the stippling is as in KM my 321 (cf. above); = AM 60.1030 and 1034; cf. my Miscellanées..., II, p. 129;

Ja 3229 = KM my 333, with even more writing than YBC 2423 = Ja 3226; cf. below.

(2) on a small bowl; e.g., KM my 341 with A: ʿmytʿ, ʾbkhl and 2 cm to the right of ʿmytʿ an incomplete word in stippling: [illegible], and B: ʾlf in linear. The upper half of the first letter of the noun shows only a single dot at the top of the letter and in the axis of the lower vertical staff; thus, either ʾ or ṯ. The letter t is represented by a single aslant bar going from the upper right to the lower left. Text A may be read as follows: ʾtkhl [illegible], ʿmytʿ ʾtkhlʾ, antecedent of ʿmytʿ. The two names of text A are also found on two saucers, KM my [illegible] and AM [illegible] (cf. above, p. 75). The three objects, AM 61, KM my 308 and 341, may be considered as belonging to the same woman. – B: ʾlf ʾalif; cf. Safaitic CIS 12.

[illegible] alabaster whith white and brownish [illegible] chip (3.5 x 1.5 cm) broken off after



[illegible] at 1.5 cm to the left of no. 3; at 0.7 cm from the external edge;

[illegible] at 1.6 cm from no. 4; at 0.5 cm from the outside edge;

[illegible] on to the right of no. 1; at 0.9 cm from the outside edge;

[illegible] at [illegible] cm to the right of no. 6; at 0.8 cm (at h) from the outside edge.

The seven names are distributed in three groups depending on both the engraving [illegible] and the letter height. – My tracing is on the right.

A: nos. 1 + 4: [illegible] ʾftym — Kalbum [of the family] ʿAtnum ʾAftayum,

or 4 + 1: [illegible] ʿtnm — ʾAftayum [of the family] Kalbum ʿAtnum.

[illegible], e.g., [illegible] of t/1, and Sabaean Ja 563/2. – ʿtnm, cf. ʿtn in the [illegible] graffiti from southern Saudi Arabia in RSO, 32 (1957), p. 560, and also in Thamudic Hu 305. – ʾftym, as in RÉS 4278/1.

Note on RÉS 4278. – RÉS's judgment of RÉS 4278, viz "Faux; peut-être une copie moderne d'un original authentique" (cf. VII [1950], p. 177), is gratuitous and remains unjustified. Because of the preceding judgment, neither RÉS, VIII [illegible], p. 151, nor A. Avanzini, [illegible], II, pp. 16–17, do list ʾftym! But, by pure illogism, RÉS, VIII, p. 198A, lists the second name of RÉS, viz mʿd, without any re-

mark in p. 200, and no mention of ʾftym in p. 131B. [illegible] Cohen's commentary (cf. Documents sudarabiques, Paris, [illegible], p. 1[illegible]) [illegible] a "statuette ... grossière" does not [illegible] at a fake or a [illegible] [illegible]. Many small objects found in South-Arabia [illegible] the stone animal of photograph 164 of C. Rathjens – [illegible], Albertsen, Hamburg, 1952, p. 20[illegible], bottom right, and [illegible] [illegible] which was unearthed at Maryat al-Fiw (cf. below, Ja 52[illegible]). [illegible] "[illegible] n'a pas retrouvé ce monument au Louvre. La [illegible] la cote: Louvre 53." How can the reader understand and [illegible] that [illegible] the redactor of RÉS, failed to inform his reader of the indirectly clear statements contained in Cohen's publication, which reads as follows:

"La dalle porte l'inscription: [illegible]

La statuette a été quelque temps en dépôt au Louvre en 1926 ou 1927, j'ai pu y vérifier l'exactitude de la copie de Mayer Lambert; l'objet n'a pas été acquis par le musée – et la photographie ne s'est pas retrouvée."

The facsimile does not show any unusual letter form; there is, thus, absolutely no reason to discard this antiquity from the Qatabanian (not "Sabaean" as in RÉS) corpus. For mʿd, cf. the family name in Qatabanian RÉS [illegible], no. 71, and in Sabaean Ja 1008 b/2.

The inscription of RÉS 4278 reads as follows:

ʾftym	1	ʾAftayum
mʿd	2	[of the family] Maʿad.

B (of Ja 3229):

nos. 2 + 5:	ḫgyrt ḥm	Ḫugayrat [of the family] Ḥamm;
or 5 + 2:	ḥm ḫgyrt	Ḥamm [of the family] Ḫugayrat.

ḫgyrt, a qtylt derivation from the well-known root ḫgr; cf. the name, e.g., in Ḥaḍrami Hamilton 1/1, Minaean Ja 2269d, and Sabaean Ja 520/2. – ḥm, e.g., RÉS 4975 B, and a personal name, e.g., in Sabaean Ja 2553, Minaean JsaL 9, and Qatabanian Bellerby-Habban 4f.

C: nos. 7 + 3: h⌜b⌝ ʿhlt — Ḫayb [of the family] ʿAhlat;

or 3 + 7: ʿhlt h⌜b⌝ — ʿAhlat [of the family] Ḫayb.

[illegible] substantive [illegible] [illegible] 2949 a (cf. the [illegible]
[illegible] the personal name [illegible] cf. also Safaitic [illegible] as a personal [illegible]

[illegible] (pers./fam.n.) Ja 3229 a
[illegible] (pers.n.) Ja 3225
[illegible] (fam.n.) RES 4270/2
[illegible]
[illegible] (pers./fam.n.) AM my 321
[illegible] (pers./fam.n.) AM my 341 a
[illegible] (pers./fam.n.) AM my 116
[illegible] (pers./fam.n.) Ja 3226 B
[illegible] (pers.n.) Ja 3227

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[illegible] ..... [illegible]
[illegible] ..... [illegible]
[illegible] 80

The case of the partial photo of Ja 5 [illegible]
[illegible] reading of ʿwfn (l.2) and ʿgb (l.[illegible]) [illegible]
[illegible] appeared again six years [illegible] kind of [illegible]
[illegible]

H. Kopp gives "Band IV (1901), herausgegeben von [illegible] as Rhein."
[illegible], 2C, 2nd half, (1902) [illegible] October 1908" (cf. [illegible]
[illegible] is also wrong as the copy of that volume was received March, 18,19[illegible]
[illegible] is that of the printing itself, but the publication took place in 1[illegible]
[illegible] the copyright, as clearly printed by Archäologische ... 1908" (cf. [illegible]

The facts presented [illegible] a triptych made by W.W. Müller's voluntary omission and contradictory attitude, already stated in my 1984 text, and for which Müller, and he alone, is ultimately responsible.

-1- [illegible] to the [illegible] of the printing business, ScCAI failed to inform the reader that the work had already been published as a 1982 Ph.D. thesis [illegible]let. This inexcusable blunder is the cause of the deplorable triptych.

-2- One year later, H. Kopp provides the central crucial panel by characterising ScCAI as "der bei Walter W. Müller angefertigten Dissertation" in [illegible], p.42A, ll.21-22). The word "anfertigen" "to make, to manufacture" [illegible] the [illegible] to, and justified, all kinds of interpretations and all the more so because [illegible]'s [illegible] note (p.1A) [illegible] eliminated the word "Dissertation" (cf. [illegible], p.1, l.3 from bottom, = the thesis) and replaced it by "Arbeit" (cf. ScCAI, p.1, note *, [illegible]), a manifest proof, if there is one, of the firm intention of deceiving the reader. That was also the 1st change in the text of that note, the 2nd being found at the very end, viz

(Follows p.81A)

[illegible] not only the 2nd statement [illegible] 1st paragraph of the same [illegible] determination to adapt the new text to [illegible] substitution of "Dissertation" by "Arbeit" takes its full [illegible] was somehow connected with ABAIY. Müller [illegible] to explain the reason. His explanation [illegible] necessarily to "la politique du paillasson" or being a postmortem [illegible] overwhelming suspicion.

[illegible] 35 (1968; published in 1990), p.432A, ll.13-19 [illegible] claiming that SoCAI is "Im wesentlichen unveränderter Druck der Dissertation [illegible]" (cf. also below, p.81C). [illegible] voluntary a falsehood? [illegible] that [illegible]'s introductory note does [illegible] these changes would exclusively concern [illegible] essential questions? And if all of them are non-essential, some would still contradict the "unveränderter Druck" "Dikta." How could anyone call non-essential wrong dates, wrong conclusions, wrong references, etc? Finally, Müller's statement, which is a part of his journalistic report and could be the settlement of a personal affair that [illegible] to be made public to redress Kopp's summary and to set it in the correct perspective, actually is a postmortem remark (cf. above) which SHOULD HAVE ALREADY BEEN MADE TWO YEARS EARLIER in SoCAI's introductory note, the only right place, where it belongs.

[illegible] the confusion [illegible] the signals presented above, the 1st edition [illegible] accused Müller of having "made, manufactured" (cf. a-[illegible]) the whole revision and repeated that position over and [illegible].

[illegible], Müller's reaction came in a dispatch received last April 26, 1995, and containing two items.

[illegible] the envelope there was a letter which, upon being identified as [illegible] and discarded at once as having been written by one of that "[illegible]-

(Follows p.81C)

[illegible] "club, who during [illegible] circumstances, remained "coi," dolt [illegible] isolation booth with their "philanthropie désintéressée" (cf. [illegible] 179], p.261, fn 1). I have once in the past dissected Müller's well-[illegible] lamentations and biased and erroneous statements strewn in AfO [illegible] Mélanges ..., XVI (1988), pp. 308-314. These notes were intended [illegible] of Müller's work in l.c., XIV (1985), pp. 132-175.

[illegible] 2nd half of Müller's dispatch was enlarged [illegible] 2; they were indeed very welcome because of [illegible] it been only for Müller, these 2 [illegible] as the letter had been, because [illegible] photostat is a perfect blank - [illegible] kind; two pages only instead of one for each of [illegible] above all, no legal affidavit [illegible] their authenticity. [illegible] absence of the preceding warranties, I nonetheless [illegible] for the sake of al-Scheiba, for whom I am terribly sorry [illegible] and taken advantage of by Müller.

Alas!, al-Scheiba is not alone in his situation, far from [illegible] of Müller's misconstrued supervision. S.A. Talran's [illegible] review of JAOS, 114 (1994), p. 297B, as follows:

> "this disorganized, incomplete and partisan book on the old Sabaean [illegible] and is filled with many biased and incorrect readings of texts, and [illegible] that tend to distort the facts."

A few years earlier in 1986, there was another thesis by R. Hasin on the [illegible] and more recently a short paper in Le Muséon, [illegible] Müller's incompetence in Safaitic, cf. ay Miscellanea ..., XIV (1985), [illegible] work is even more incomplete, more nonsensical, more biased than [illegible] to review it, "le jeu n'en vaut pas la chandelle."

Therefore, those 2 photostats sent by Müller are considered as [illegible] relevant facts, the respect of which has always been the basic principle of my research, as proven by every single page of my publications.

[illegible] examples among many others are the vindication of [illegible] the case of the Bethel stamp (cf. BASOR, [illegible], pp. 135-139 and [illegible]), and especially the case of my Mélanges ..., [illegible]), the whole volume of which was destroyed because J. [illegible] and I could not go ahead with a study based on [illegible] copies ... and I started all over again. Furthermore, it is my constant search for the facts that led me to identify the so-called [illegible] Ph 290 as the Aramaic funerary stela RiyâdhM 36, and [illegible] squeeze A 727 as related to the Bethel inscribed stamp unearthed by J.L. [illegible] at Berlin (cf. already above). It is [illegible] that prompted me to add this short note on another South-Arabian antiquity. In the book Semitic Studies...edit. by A.S. Kaye, Wiesbaden, 1991, pp. 1370-1384, J. [illegible] published with a particularly messy facsimile an inscribed copper plaquette belonging to A.F.L. Beeston [illegible], according to his "laudemus invicem" partner, "avait trouvé cet objet dans sa documentation, sans pouvoir établir de qui il le tenait, ni si une provenance lui avait été mentionnée" (p. 1370).

(Follows p.81C)

[illegible] would leave no trace in Beeston's advertisements [illegible] actual in cription actually means to an ab[illegible] limited by what is presented by Beeston him[illegible] in Palestine in early 1941 (cf. his [illegible] p. XIII), an example of vivid, accurate se[illegible] is involved. Of course, an inscribed cop[illegible] with Beeston's eyes. Being a faithful member of [illegible] Beeston's statement on his lack of memory as [illegible] invices," however, as soon as I saw the photo, I knew that I had [illegible] a few seconds I was looking at it in Kaiky booklet Les albums photographiques de la collec[illegible] (cf. ibid., p. 3, [illegible] and [illegible]). These photos were prob[illegible] in early May 1925 (cf. l.c., p.3). I presume [illegible] the albums made the plaquette to A.F. Serjeant who passed it on to [illegible] given it from Mancherjee himself. The preceding [illegible] between Mancherjee and himself. – Cf.also below,p.187.

[illegible] note on the two photostats.

The notes on hastn, [illegible]ltn and [illegible] (1.7) are labeled "(14)," "(17)" and "(18)" res[illegible] in a margin and handwritten inside a small circle by some[illegible] from the author of the notes. Those numbers presumably belong to the list [illegible]'s suggested changes actually inserted in ScOAI.

I – The photostat of ScOA's revised p.65 on hastn = ScOAI, p. 26.

This photostat deserves a special attention because hastn was NOT the object of [illegible] remark in my 1964 text. Therefore, why did Müller choose that page preferably to a[illegible] other [illegible] in my 1964 study and, very especially, preferably to the photostat of [illegible]'s p.[illegible] with the ScOAI testimony of the "Vorwort? The answer is self-evident. [illegible], the photostat of ScOA's revised p.65 gives the reader, who did certainly NOT need it, an extra proof of the lousy supervision provided by a biased Müller.

A – Indeed, Müller failed

1 – to correct the erroneous reference to F. Altheim's paper, "S. 130" to "S. 129–130;"
2 – to correct the bibliographical entry of F. Altheim (p.4) by not adding: "2nd edit., [illegible] 4th chapter: Die Araber, pp. 124–157;"
3 – to acknowledge the existence of the 2nd half of the title of M. Rodinson's paper, "[illegible] al-Ḥuqq" which is given in p.10, and no shorter title or abbreviation in p.15;
4 – to correct the [illegible] reference of "S. 114ff" when the whole reference is as [illegible] as "S. 114–116," as in ScOAI, p. 10.

B – ScOAI gives the undeniable proof that those writings of F. Altheim and M. Rodinson, dating respectively of 1959 and 1954–1957, SHOULD have ALREADY [illegible] but they are not (cf. pp. 11 and 14, respectively). Their absence [illegible] their presence in ScOAI obviously are one example of what Müller's derai[illegible] "im wesentlichen unveränderter Druck" (cf.pp. 81A, E [twice],F, 84 and [illegible]).

C – [illegible]'s commentary = ScOAI's 1st part do not even mention my in-

(Follows p.81D)

terpretation of hastn as "reservoirs, tanks" (cf. [illegible] a reference to ʿAden in my [illegible] 1962, pp. 71A and 318B, an opinion which I still [illegible] ScOA = ScOAI (1st part) mention only H. von Wissmann [illegible] factor) theory borrowed from others with reference [illegible] me, 1964, p. "404." This page is nothing but a mere [illegible] 187 and fn 385–387, and this is the correct reference [illegible] ment against my opinion reads as follows:

"die berühmten Tanks von ʿAden. Diese wurden ... und werden nie as Ḥaqqa bezeichnet" (cf. l.c., fn [illegible]).

First, I have never suggested or hinted that [illegible] and still now visible. The Persians (cf. Weaver, [illegible] p.35) utilized the natural crevices, reservoirs, etc. [illegible] prove them and make the most of them. Secondly, the 2nd argument is [illegible] if it has any value, it should also work against von Wissmann's [illegible] called "al-Ḥuqq" which he retains, has never been presented as [illegible] It should be emphasized that von Wissmann first [illegible] the place with "al-Ḥuqq" without informing his reader of his [illegible] tic ḥuqq, pl. ʾaḥqāq or ḥiqāq "a booth of reeds, or [illegible]" [illegible] culiar." We are still a long way from von Wissmann's [illegible] "particular, pe[illegible] ṯ.ṯ. But, the letter ṯ of hastn, no more than ṯ of [illegible] includes a ṯ [illegible] re), is definitively not a ṯ [illegible]. Cf. [illegible] (cf. above, p. 81D, [illegible] ...c., pl. 6 for the location of hastn, [illegible], and [illegible] = [illegible]. [illegible] known as the name of one 3rd of the ʿAden population; cf. [illegible] 1 (1960), p. 181A, and L. Forrer, [illegible], Nendeln, 1968, [illegible] last testimony, H. von Wissmann, J. [illegible], M. Rodinson, etc. [illegible] de it from the reader.

Furthermore, what an anachronism to relate a text from the two [illegible] of the 1st c. B.C. to the Lahmids capital, al-ḥīra founded at the [illegible] c. A.D. by the father of ʾImruʾl-qays, who died in 328 A.D.! This [illegible] somewhat reduced in the hypothesis of a more recent mini-chronology of the [illegible] royal brothers. But, no proof of such a telescoping has ... yet been [illegible]. Finally, how easy it is for anyone to mention "al-Ḥuqq in der Nähe von [illegible] km südlich von Nagaf"! Why to hide from the reader the simple information that [illegible] be readily understandable, viz about 1870 km (as the crow flies) separate [illegible] of an-Naǧaf, from Mārib almost straight south and slightly to the east? The [illegible] of both places are as follows:

an-Naǧaf: 32° 07' N – 44° 07' E (cf. Gazetteer – Iraq, [illegible], 1967, [illegible]
Mārib: 15° 25' N – 45° 21' E (cf. Gazetteer – Yemen and [illegible], [illegible], 1976, p. 83B).

cf. an additional note below, pp. 89–89A.

II – The photostat of ScOA's revised p. 72 on dqʿltn = ScOAI, p. 29.

Several examples displayed below exhibit a Müller not caring for any serious study of a text provided his name appears in the commentary. The same yardstick is also applied in his utilization of the inscriptions, viz the mention of [illegible], the cultivated plain near wʿln = the city of J. Masʿal with the fortress [illegible], [illegible] ted in Ja 2867/5, did not receive an entry in ScOA, p.[illegible] = [illegible], p.[illegible] ... because the text involved was not published by Müller! On [illegible] (cf. [illegible], [illegible] = [illegible], p.36), the reference to Ja 2861/4, ʿrhw/ṣhrrm, also is missing. In the reference to Ja 2867, the mention of l.2 also is missing, and the omission is voluntary, as demonstrated below, under thrgb. ScOA's = ScOAI's statement on "W.W. Müller zu Recht ... [illegible]

(Follows p.81E)

[illegible] Even for al-[illegible]ini, "[illegible]" is a [illegible] [illegible], Irimeton, 1[illegible], p. [illegible] [illegible] [illegible], Beirut-[illegible], to date, p. [illegible] [illegible] belongs to the nominal formation [illegible] is firmly attested in South-Arabian; cf., [illegible] No. 172, Dec. 1963, p.49, [illegible] (cf. my [illegible] ..., XVII [1989], p. [illegible] "[illegible]" may be the only known Arabic [illegible] [illegible] South-Arabian pronunciation since [illegible] "[illegible]." Another example of the distortion of a [illegible] [illegible] of [illegible], p.29, of which the 4 lines [illegible] FOUND in [illegible], p. 72. THIS is the GROUND [illegible] [illegible] for the first, of which [illegible] [illegible] of above, p. 81D [illegible]

[illegible] these four lines forming a whole entry AND their presence in [illegible] [illegible] are another example of what Müller's twisted lingo describes as an "im [illegible]."

[illegible]'s transcription note on iq'ltn of Ḥuqqa 26/3, the name contains "wahr[illegible] [illegible] 'qal'atun' in der Bedeutung Schloss." [illegible] and Müller apparently ignore the plain Arabic form qa'ilat, pl. [illegible], the top of a mountain.

[illegible], Müller does not shrink from imposing his own idiomatic preference to al-[illegible]'s text: he replaces the author's "wahrscheinlich" by his own "vermutlich." No explanation; no justification; no notification! No vindication at all!

Another Müller's interference is as follows. al-Scheiba speaks of "möglicherweise nicht weit von al-Ḥuqqa, dem Fundort der Inschrift."

This original statement, too, is mistreated by Müller's dictatorial stylistic preference, i.e. "möglicherweise" is simply wiped out without any compensation at all; and the rest becomes: "[illegible] ..., die aber unweit von al-Ḥuqqa, dem Fundort der Inschrift."

This is the third example: the presence AND the absence of "möglicherweise," which determines the value of the statement, are for Müller's disturbed mind an "im wesentlichen unveränderter Druck"!

Müller's [illegible] of al-Scheiba's original text is his substitution of his pet word "[illegible]" instead of "[illegible]."

The preceding examples make it reasonably impossible to still credit Müller with the the basic respect due to the originality of his student's choice of words.

(Follows p. 81F)

Finally, the accuracy of the inf[illegible] [illegible] is not reflected by either Y.M. Abdallah or [illegible] [illegible] edition.

[illegible] is a four-line inscription incised in a [illegible] al-Hadi 'Alī Yaḥyā Ṣāliḥ's garden in Jāmaliyat, [illegible] is by the 1st author of CIH 214 (cf. G. Garbini, [illegible] A.H. Sharafaddīn, Ta'rīḫ al-yaman at-taqāfī, Cairo, [illegible] is published immediately below.

[illegible] = Ḥuqqa 26: "height: 31 cm; length: [illegible] cm; [illegible]

Museum file from which the above [illegible] were copied:

1 [illegible]
2 [illegible]
3 [illegible]
4 [illegible]

1 Barab'il Yaḥṣal and his brothers, descendants of [illegible]
2 qrān, servants of (the tribe) Bakā', have built their
3 house in their town Ḏūqa'al[illegible]
4 house to 'Attar's care.

[illegible], also in CIH 178/2. The name "yhdb" of CIH 214 was corrected by [illegible] [illegible], p. 293) to "yhdl" that must be further [illegible] CIH 196. - bythmw (ll. 2-3 and 3-4) is called [illegible] [illegible], 30 [1970], pl. XXVIII b); cf. also Garbini, in [illegible], 34 (1974), p. 293. - [illegible], cf. above, p. 81E.- Chronologically, this text precedes CIH 214 +.+ RÉS 3998 + CIH 199 +.+ RÉS 4001 (cf. G. Garbini, l.c.) where the author's two brothers are mentioned by name , and which adds another new precision, the name of the house.

After examining the two photostats sent by Müller, my findings are few, but there are only two short notes altogether. Those findings, however, are much more valuable that I had expected, and they remain unheralded and unjustified, viz

1- The author's choice of words ... replaced by Müller's synonyme 2
2- The author's choice of an expression ... replaced by Müller's equivalence ... 1
3- The author's crucial adverb ... simply eliminated by Müller..... 1
4- The removal of that adverb and
5-6- the author's addition of two references ... are for Müller a zero trouble because the new text IS - in Müller's own words - "im wesentlichen unveränderter Druck der Dissertation von [illegible]"... 3

The 3rd note calling for the insertion of a coma in a number (cf. SoCAI, p.29, [illegible], l. [illegible]) is meaningless because there is nothing to argue, nothing to discuss, nothing to choose and nothing to change: a coma is a coma. But, the 7 preceding examples testify

(Follows p.81G)

[illegible] under the fallacious pretext of editing to enlighten [illegible] trampled under foot a fundamental principle of contributive justice, the unevadable "cuique suum" [illegible] the correction of contributive justice, the unevadable "cuique suum" [illegible] the [illegible] attitude which never justifies any of its moves and of which the very [illegible] in three different fields, viz

- the substitution of synopsis or an equivalent formula;
- the omission of an element affecting the value of the statement; and
- the original "in unveränderter Druck" proclaimed on certain [illegible] such as the theme and presence of a critical advert [illegible] extract.

[illegible] Lauer's stinginess made him to restrict to 2 the ScOA's 16[illegible] [illegible] allowed to complete the preceding inquiry and to show all [illegible] possible new types of abuse) and the specifics of each [illegible]. This [illegible], unfortunately, will never be done because, even were Müller [illegible] to [illegible] other protestants, his move, being a postmortem self-exculpation, would [illegible] [illegible] by a most stated trustworthiness (cf. above, p. 81A).

The two authors' lack of judgment is further illustrated by this, viz a basically [illegible] [illegible] attitude putting on the same level two publications of clearly contradictory [illegible] with [illegible] = [illegible]'s 1.2 claim that Dom G. Ryckmans' Les noms propres ... [illegible] (cited of "[illegible]" only) and G.L. Harding's An Index ... (1971) are obsolete [illegible] of the numerous new texts published after them. Such an association is an [illegible] [illegible] to G. Ryckmans' work remained valid for several decads and still is very useful [illegible] and concordances. Quite on the contrary, Harding's volume was [illegible] the rapidity of its publication by reason of the innumerable errors of all kind scattered all over the book, as proven by the review (cf. below, p. 81I [illegible] ..., II (October 8, 1971), pp. 93-150. This is another example showing al-Doheita's and Müller's contempt of the unevadable "cuique suum." Furthermore, neither al-Doheita nor Müller nor the two of them have produced or could produce a work comparable, even far from it, with G. Ryckmans' epochal triptych.

It is now possible to go back to the 1994 text. Müller has actually approved so many inadvertences or plain errors the responsibility of which he cannot shrug off, that a whole booklet would be necessary to publish them all. Here follow a few remarks which will give the reader an idea of what he may expect from Müller's supervision.

1 - There are changes in ScOAI; f.i. those in the introductory note (cf. above, pp. 81-81A); "MC-MNL" of ScOA (p. 31) becomes "MCAML" of [illegible], pp. 5 and [illegible]; the order of CIAGA and CIG is reversed (p. 5); etc.

2 - There are additions; f.i., the references to F. Altheim's 1959 book (cf.

(Follows p.81H)

above, p. 81C); to [illegible]'s paper in [illegible] [illegible], pp. 291-299 (p.5); the entries of [illegible] and "[illegible]" respectively, pp. 33 and [illegible] [illegible], cf. above, pp. 81A-B.

3 - There are deletions; f.i., the name [illegible] [illegible], pp. [illegible] of ScOAI; note that the other name [illegible] text in ScOA, p. 35 = ScOAI, p. 14; the entry of [illegible], p. 33 does not [illegible] [illegible]AI, p. 16.

4 - The special case of the siglum "YAMP" of ScOAI, p. 14, but not listed in ScOA, pp. 28 and 34.

a - "YAMP" is erroneous as it should be "YAMN" since it is [illegible] of "Yemen Arab Republic, Map." Where does the [illegible] the author have in mind? who knows?

b - This "YAMP" has the same meaning as "[illegible]" = "[illegible]" [illegible] ScOA, p. 31 = ScOAI, p. 13. Thus, "MYAR" and erroneous "YAMP" are [illegible] ler's invention of a new example of "chou vert et vert chou." They [illegible] to imitate J. Pirenne's crazy system of the numbers of her [illegible] where the numbers are equally read forward and backward [illegible].

c - Although neither "YAMP" nor its title are listed in ScOA, [illegible] vely, the siglum "YAMP" is mentioned in the same places of both ScOA and [illegible] CE more often than "MYAR," viz 27 times against 9, viz

"YAMP" in ScOA, pp. 50, 59, 66, 72, 76, 78 (twice), [illegible] (twice), 99, 101, 103, 104 (twice), [illegible]

"MYAR" in ScOA, pp. 38, 42, 131, 134, 145, 147 (twice), 149 and [illegible].

Summary:

		listed in:			used in
"MYAR"	siglum	ScOA, p. 31	ScOAI,	p. 13	[illegible], 9 times
	title	p. 19		p. 5	
"YAMP"	siglum	NO, p. 34		p. 14	ScOAI, 27 times
	title	NO, p. 28		NO, p. 17	

5 - A case of false identification. - ScOAI (p.5) still gives G. Garbini as the author of "Iscrizioni minee, Napoli" with the date of "[illegible]," as [illegible].

14. Garbini's introduction of the book emphatically states that

"La preparazione dei singoli volumi è stata affidata a due [illegible] collaboratori. Questo primo volume, contenente le iscrizioni minee, è stato curato dalla dott.ssa L. Capuzzi" (p. [illegible], ll. [illegible]).

W.W. Müller does not even mention the authoress' name in his [illegible] [illegible] AfO, 25 (1974-1977), p. 504B; A.F.L. Beeston does the same in [illegible], 2[illegible] (1[illegible]), pp. [illegible]-270, but he speaks of the "editors"(!!!) in p. 269. G. Rotin does the same in [illegible]

(Follows [illegible])

[illegible] p. 191, no. 50.1[illegible], a [illegible]

[illegible] of the front cover and p. III (illegible) [illegible], Sanders and Robin must be corrected [illegible] that among the "Ultime pubblicazioni dell'[illegible]" [illegible], "fascicolo 1," 1[illegible], where it is present[illegible] the back cover of [illegible], 1[illegible], "fascicolo 1," 1[illegible]. The [illegible] the publication of the book started.

[illegible] manifested as a voluntary omission of the [illegible] already above, p. 812.

[illegible] to ask. Irwin's review of S.L. Harding, [illegible] ..., [illegible], pp. 2[illegible]-2[illegible], where the author ends his review [illegible] still prove of immense value to scholars and pro[illegible] a useful starting point, one hopes, for many profitable re[illegible] in future."

[illegible] the phenomena of the author's blindness.

[illegible] ..., II (1[illegible]), with its very long review is not even listed in [illegible], p. 9 = [illegible], 1[illegible]. But how could Müller make his reader believe [illegible] "[illegible]" does come from Al-Samarra, and not from himself?

- The case of the [illegible] "[illegible]" of [illegible], p. 31 = [illegible], p. 13 defies any [illegible].

[illegible] "[illegible]" is [illegible] to represent, "[illegible], H. Y., Nuqūš Haribat Baraqiš," [illegible] "Y" [illegible] from the habit of some authors of transcribing Arabic hā' as "h." [illegible] does it in his transliteration of Arabic titles; f.i., in [illegible] ..., [illegible] times [illegible] the letter "H" (p.31, and thrice in pp. [illegible]), and in [illegible], p.15 (last line) = ScQAI, p.6;
p.17 (1st line) = ScQAI, p.6;
p.22 (ll.1,2,7 [twice],12) = ScQAI, pp.8-9); and
p.26 (l.10) = ScQAI, p.10.

[illegible] "[illegible]" [illegible] two inconsistencies, "K" instead of "Kh," and "K" in[illegible]

[illegible] introduced the error of "[illegible]" in the entry of Southern [illegible] of the correct "[illegible]" of [illegible], p. 31.

[illegible] to correct many entries of [illegible]'s bibliography, where the [illegible] ..., the [illegible] of vol. III of A. [illegible]'s publication (p.[illegible]) is still missing!

(follows [illegible])

12 - ScQAI failed to correct [illegible]'s errors; f.i., "[illegible]" (cf. also [illegible] ..., p. 133) in [illegible] and ScQA's error of "[illegible]" to "[illegible]" [illegible] entry (p.31) and ScQAI, p. 13.

11 - The original map of ScQA, [illegible] the delineations of the [illegible] still maintained; they are not the [illegible] I where [illegible] is II or III. ScQAI failed to [illegible] the by ScQA's references to "Taf. III" [illegible] "Taf. III" (cf., f.i., br'n and b'sn of p.17) to "Taf. I." [illegible] to correct the three ScQA's erroneous [illegible] "Taf. III" [illegible] (p.22) and hqwm (p.24); he also failed to add to br[illegible] the [illegible] to the plan[illegible] to, viz in pl. III of ScQA, but pl. I of ScQAI. The advantage of the rendition is that [illegible]'s illegible map I is legible [illegible]. [illegible], however, [illegible] The characteristic of ScQA's maps is that a fancy form of the [illegible] N^G MN = N^GMN), may sometimes be read E; and this error [illegible] case of 'knt = "[illegible]" of ScQA's pl. II, and
= "[illegible]" of [illegible]'s plate II. The [illegible] >

12 - ScQAI's "DLC" (p. 27). - In l.2, [illegible] remce which should have already been in [illegible], [illegible] [illegible], 3 (1[illegible]), p. 86 and photo of pl. 85). If this edition prompted ScQAI to adapt the original parenthesis by changing his "sabāisch" to "(beide sabāisch)," he failed to utilise the text in his argumentation on Ja 576/4, the conclusion of which repeats that of M. Höfner (endorsed by C. Robin and M. Bāfaqīh in Barīn, l.c., p. 90) but which is introduced by an affected pronunciamento: "halte ich dig für die richtige [illegible] dieses Stammes." ScQAI refers to M. [illegible] ..., X (1[illegible]), which has no entry in the bibliography of ScQA, p.19 = ScQAI, p.7. Therefore, his claim about "[illegible]" is a voluntary [illegible]. The [illegible] to published in my Miscellanea ..., l.c., clearly shows [illegible]. It [illegible] all with the two mentions of [illegible] in the same l.c. The [illegible] published in The [illegible] Archaeological Project, Washington, I (1[illegible]), p. [illegible]. But this publication is also conspicuously absent from the bibliography of ScQAI. [illegible] seems natural to him, ScQAI affectedly and willingly ignores the published tes[illegible] against his thesis. Finally, here also, [illegible] ScQA, viz to something that does not even exist.

13 - [illegible] flatters [illegible]; cf., f.i., the commentary on [illegible] (cf. "[illegible]" of p. 58 = ScQAI, p. 23) is unacceptable [illegible] on N. Rhodokanakis as well as a confusion of the realities involved; cf. my [illegible]

[illegible] p.[illegible] although the two extreme letters only remain [illegible] ...'s pl.7 (cf. also [illegible] ...'s photo (p.15). Beeston nonetheless [illegible]

[illegible] "the two upper ... apart" do NOT exist; his [illegible] [illegible] ... effect," the upper section is still on the stone to the left of the [illegible] divider. It is most [illegible] divider and rm. The position taken by al-Ghabbi, Müller and Beeston is all the more shameful that none of them ever saw the original stone, and I studied it before it was further damaged; my copy from the original shows the letter d[1], as given in my Sabaean Inscription .... p.962; cf. also the photo of Ja 590 in JRAS, 1962, [illegible] [illegible] p.15, [illegible] [illegible] study, viz "[illegible]" [illegible] [illegible] p. [illegible] ... [illegible] cf. above, p. [illegible] [illegible] [illegible] p. [illegible]), [illegible] [illegible] "the number [illegible] [illegible] [illegible] NM = National Aden Museum) is not mentioned between parentheses [illegible]

[illegible] to which [illegible]

[illegible] ... be failed to correct [illegible]

[illegible] "sBG 195" (1.8) and "sBG [illegible] "n" should be corrected [illegible] informed the reader that [illegible] [illegible] t's final report which is ignored in both texts. [illegible] t's 2nd paper, "ibid." must be cor- [illegible]

[illegible] Pirenne's paper, "91" must be corrected to [illegible]

[illegible] "gratu ergänzt" in Ja 59[illegible] [illegible] ... without [illegible] [illegible] "1" to "10." [illegible] [illegible] [illegible]

[illegible] ..., [illegible], and the [illegible] on Ibrahim's paper). The 1st sig[illegible] [illegible] unless the order of the letters in reversed[illegible] [illegible] of the paper in [illegible], l.c. Note also [illegible] [illegible] the two enumerations "mtin - bāfaqih" and [illegible] [illegible] from the two enumerations of the "chou vert et vert chou" of the sigla [illegible] ..., I and II, where every siglum may be read in either [illegible] [illegible] above, to say for another example of that nominal juggling of the [illegible] [illegible].

[illegible] of [illegible], pp. 11, 26 and [illegible], pp. 4 and 12 must be corrected [illegible], p. 16; and her initials are "M.A." or "M.'A." as in [illegible], p. [illegible].

In their commentary on [illegible] (p.10), Mtin and Bāfaqih claim that the reading [illegible] must be read in 10 and 10-11 (cf. l.c., p.[illegible]), but the reader is not given [illegible] for their recitation. The two authors also claim that South-Arabian [illegible] [illegible] "[illegible] une certaine sont à l'arabe yéménite hagl" with reference to two cases of [illegible] (cf. L. Forrer, Südarabien, Neudeln, 1966, p.187). The expression "l'arabe yéménite" is erroneous; the noun hagl is well-known in Arabic and cannot be considered as specific to Yemeni Arabic; f.i., the word is wanting in the study of J. Ahrens, [illegible] in den Werken von al-[illegible] und [illegible] und zur Phonetik der modernen Sprachen, Berlin, 1987, p.71. Even more importantly, it seems obvious that Yemeni Arabic has retained only for hgl (cf. "hgll (!)" and "[illegible]" of A. Fischer, Dictionary of Post-Classical Yemeni Arabic, Leiden, 1970, p. [illegible]) the 3rd meaning of classical Arabic (cf. E.W. Lane, An Arabic-English Lexicon, p. 1728, [illegible]). Finally, none of these five above-mentioned babblers, viz al-Scheiba, Bāfaqih, Bemion, Müller and Mtin, ever refers to the fact that H. von Wissmann has already stated in [illegible], although without a single word of justification (cf. Zur [illegible] von Alt-Südarabien, Vienne, p. 397) that the expression "[illegible]" was already attested in Ja 590.

b) - The 2nd half of the comment on thrgb (p. 20 = ScOA, p. 51) repeats - of course - Müller's concoction according to which thrgb is an epitheton of the city of Ḥirt (cf. [illegible], 3 [1987], pp. 64-66), and which mixes gratuitous and wishful thinkings.

a - Müller begins by using his imperceptive pan-classical Arabic fanaticism to point out by vocalization of thrgb as "Tahargab" is "mit einer kaum gerechtfertigten abweichenden Vocalisation des Namens" (p.64). That blinding fanaticism prevents him from comprehending that [a] Arabic is not South-Arabian; and

[b] the South-[illegible]

It is, therefore, foolishly quite pedantic to [illegible] [illegible] classical Arabic, as he already vocalized [illegible] as "[illegible]" [illegible] more, Müller repeatedly vocalizes it as "Tuhargab" in his translation of the text [illegible] (cf. also in O. Kaiser, Texte aus [illegible], p.1, [illegible] p.4, and especially note d, at the end of [illegible] p.8, where he considers the word to be a passive verbal form, but "[illegible]" [illegible] the relative pronoun instead of "[illegible]" [illegible] isolated name), his erroneous "Tuhargib" must be corrected to "Tuhargab" [illegible] even sees no difference between active and passive verbal [illegible] [illegible] "Tuhargab)" (p.64).

b - Müller considers thrgb as an epitheton of the city of Ḥirt, but - here again - without any reason supporting his supposition, first, as "[illegible]" in [illegible], l.c., p.66; then, as "[illegible]" in O. Kaiser, [illegible], fn 1. The words "probable" and "possible" are thus synonyms in Müller's [illegible], and even those two important restrictions disappear in SoOA! Therefore, "probable," "possible" and [illegible] are synonyms in the al-Scheiba-Müller's lingo! This indicates that, for both of them, the first two "probable" and "possible" were, even from the start, mere [illegible] window-dressings aimed at deceiving the reader. Contrary to those two pan-classical Arabic fanatics, W.W. Müller and C. Mtin (cf. Le pays de Saba et le Ḥaḍramawt (North-Yémen) avant l'Islam, Paris, 1977, p.198), the thqtl nominal derivation is not necessarily to be understood as the 3rd feminine person of the hqtl formation - this is their opinion since neither mention an alternative interpretation - because of the existing yhqtl form. The prosthetic t- is also known as the sign of the masdar. Furthermore, Müller's thesis does not make any sense at all because, according to him, the infantrymen would have been dispatched ... to Ḥirt from where they originate although the war was down south-southeast, between [illegible] and [illegible].

c - Müller declares not to know of any other place name belonging to the formation thqtl. This nominal derivation indeed is very rare, but another example is the family name thtkn of Ja 1076 (cf. RSO, 40 [1965], pp.43-49 and p.5, no. 74 and RES 3566/31 in RES, VI (1933), pp. 215 and 218: "[illegible]" for the vocalization, cf. also Le Muséon, 62 (1949), p.73, and 64 (1951), p. 122: "Tuhtakān;" the name is also listed in RES, VIII Tables et index des tomes V, VI, VII (1950), p. 2000. The root thk is attested in Safaitic, cf. tkn in CIS 4509, and tknt in CIS 2216, as well as in Thamudic ʾltkn in Hu 557a.

A case can be made of the Qatabanian masculine name [illegible] of RES [illegible], related by RES

[illegible] (correct "r" to "w") with refer-
[illegible] ..., Louvain, I ([illegible]
[illegible] ..., [illegible], pp.125-126 identifies [illegible] = [illegible]
[illegible] can be understood as a thrill derivation; cf. the
[illegible] was born 10 d, instead of "[illegible]" cf. G. [illegible]
[illegible] contrary to E. von Weissmann's facsimile, the [illegible]
[illegible] have seen and read on Saturday, December 23, 1961.
[illegible] even worse were he to reject the value of thrth and/or
[illegible] they are not place names. The nominal derivations of place names follow
[illegible] of all other names, and do NOT constitute a special [illegible]
[illegible] Further, Müller also is wrong when translating a proper name around
[illegible] instead of transliterating it (cf. also below, p.126). I wonder
[illegible] Müller would appreciate his name be translated on the basis of its etymology
[illegible] being repeated as such. - Cf. an additional note below in p. 89A.

c - Müller refers the epithet of a city name to "hmrm/w'lm/t'rl ... Inscrip-
tion at Ras Ibn Hani" (p.69). Müller voluntarily shows his ugly partisanship because
that expression was published for the first time in Ja 2867/5, along with two other
names - epithets, viz [illegible] and [illegible] in 1.2; cf. their commentary in my [illegible]
[illegible], Pittsburgh, 1976, p.118. The second point
that Müller hides from the reader is that the expression hmrm/w'lm/t'rl is NOT parallel
[illegible] any other expression, such as "hmrm/[illegible]/thrgt" which is INEXISTENT; what does
exist is hmrm thrgt only, and nothing else (cf. above, p.86).

e - Müller states that another example of an epithet apposed to a city name is
[illegible] (cf. C. Robin, Le Ḥiḍr de Ḥawlān ..., pp.195-198, without any
illustration of any kind!!!). As already emphasized in the edition, the fragmentary
condition of the text does not allow any ascertained interpretation of the preceding
expression. Of course, Müller does not need any context to make up his mind; he evi-
dently knows ... as the self-proclaimed Great Python should ... instinctively.

f - Müller's new translation of the whole pericope containing thrrb (p.66, and
cf. G. Walser, Ibid.) is typically "Müllerlike" vitiated, viz
(1) two words in the singular, sward and hrs, are given each a plural object;
(2) the dual form ʾrfy is translated as a plural;
(3) the compound preposition b'ly found in two phrases with parallel meanings is
translated "over" and "for account of;"
(4) thrrb is translated "to do military service" (cf. also Sabaic Dictionary ...,
Louvain-la-Neuve, 1982, p.118) on the basis of the root rss. Cf. Arabic rassa "to dig

(a well) ... To bury, inter" (cf. H.A. Salonen, [illegible]
Dictionary, Beirut, 1972, p.278A, and C.W. Freytag, [illegible]
[1835], p.146B). It takes more than a disrupted [illegible] to [illegible]
tion on the quoted meanings of Arabic rassa;

(5) his understanding of "kbtn" as the [illegible] of a territory [illegible]
ween Mārib and Ṣirwāḥ remains unjustified. It comes from the [illegible]
30,1,2 where kbtn is a place name. But, Müller's interpretation [illegible]
context which speaks of a war between Saba' and [illegible] in the [illegible]
Ṣirwāḥ lies in the west. Furthermore, when discussing the meaning of kbt as [illegible]
ties (cf. already K. Conti Rossini, [illegible] ..., p.[illegible]),
p.107B, and my Sabaean Inscriptions ..., p.4[illegible]), [illegible] ...
what to do with it: "?troops ≠ n.pr.? ?√?" = unknown root (p.76). [illegible]
vent A.F.L. Beeston, the primary contriver of that dictionary [illegible]
ce, from translating the word as "hostilities" in [illegible] in [illegible]
I, p.203. What a trickster, a turncoat in the same cynical manner as [illegible]
already denounced in my Miscellanées ..., XIV (1985), pp. [illegible] and [illegible]
minates all reference to actual fightings. Then, it is [illegible] that [illegible]
praised for having hwfy = saved all those men ... who were NOT EVEN in the [illegible]

The pages already written in 1994 illustrate some aspects of W.W. Müller's loathsome working method that had already been summarily denounced in my Miscellanées ..., XIV (1985), pp. 132-175. Many other amazing examples of the same extinguant author are scattered all over this publication. One may, however, single out as especially revealing not only Müller's wretched flattery of F. Løkkegaard in the question of the sword Nationalmuseet 14646, denounced above (pp.54 foll.), but also his fallacious study of several SoS texts (cf. below), and especially of SoS 6 which is "worthy of being among the most valuable crown jewels of his favorite Queen of Sheba" (cf. below, pp. 112-113).

∴

When I accepted the two photostats sent by Müller (cf. above, p. 81B), I did obviously not know what I was about to read. What I discovered exceeds by far all my concepts, viz the shocking blueprint by Müller himself, of a selfish attitude having taken over the realm of the most fundamental human right unfeilibly [illegible] in the most basic equity of the human society, the all-prowerful, the self-evident [illegible] "cuique suum" (cf. already above, p. 81F).

The information contained in the previous pages, although far

[illegible] is already so outrageous because of its depth and scale, [illegible] willing to read, that it brings up the fund[illegible] [illegible] would do such things? The answer is purely platonic: [illegible] brain is seen as pathologically [illegible] the narratives already stigmatize once and for all its author [illegible]

[illegible] as a Ph.D. thesis a manuscript riddled with errors, [illegible] attitudes, which are so apparent that Müller [illegible] have read them. But, Müller MEYER said to have read them all, [illegible] exceptional attitude exclusively to the [illegible] leaving the rest untouched because – no doubt – it [illegible] previously!

And yet, although all those blunders are his own doing of which he indeed bears the whole, unmitigated responsibility – what else could al-Scheiba do except to [illegible] Müller's needs if he wanted his Ph.D.? – all that Müller thinks of doing and does it to indulge both in rehashing his snivels, his jeremiads and his biased and erroneous pronouncements, and in seeking a vainglorious sympathy through the repeated sentimental display of his bruised and bleeding ego. Such a childish behavior is a reminder of the story of a politician who was bewailing to Harry Truman the public rebuke of his own squabbles by some peer. And Truman made a lightning retort: "If you can't stand the heat, get out of the kitchen, and thanks for the riddance." The last third of the quotation, rarely heard, is probably spurious.

[illegible] there be a more simple and more radical solution to eliminate all recriminatory lamentation? Such a parasaeology, however, might well be too logical to reach Müller. A more appropriate and more personal reason is fortunately suggested above. In fact, nothing could be easier for Müller than Truman's solution for the simple reason that writing and lamenting OR not, either one actually is in Müller's own words an "Zu sagen- [illegible] Dreck" (cf. already above, pp. 81 A, E, F, 84) of the other, [illegible] no, no OR yes, it's all the same!

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Additional note to be added to p. 81D, at the end of the comment on hgstn.

This note exemplifies one main characteristic of ScCA = ScCAI, viz both al-Scheiba and Müller's crass partisanship (cf. already above, p. 83).

The entry on hgstn in ScCA (p. 65 = ScCAI, p. 26) is immediately followed by that on [illegible] of Ja 616/27. This context mentions a very unusual pericope, viz the list of 3 wadis

(Follows p. 89A)

located in a country northwest of Yeren and identified in the [illegible] the publication of the inscription. The [illegible]

-/ʾwdytn (27) dbrʾn/whlb/wtdhn – the wādie (27) of [illegible]

(cf. my Sabaean Inscriptions ..., 1962, pp. 114-115A) My [illegible] identified the three of them, respectively, as Biʾrān, Halat and Tadhan (cf. [illegible] 81B and fn 178-183). al-Scheiba's and Müller's sense of honesty and respect of the [illegible] principle of distributive justice is so vivid and saturated that neither make any reference to my identification of any of 3 wadis, [illegible]

bʾrn in ScCA,	p. 42 =	ScCAI,	p. 17;
hlb in	p. 65 =		p. 26; and
tdhn in	p. 47 =		p. 19.

But, obviously enough, they do not miss any reference to H. von Wissmann, Müller's good friend and benefactor (cf. already above, p. 81D).

Under bʾrn, reference is made to "WZG passim, s. Register S. 452, [illegible]."
In p.452, mention only of the general location and Ja 616/27.
The 2nd reference mentions "al-Bār" in Ja 616/27.

Under hlb, reference is made to "WZG 190, Anm. 389, WOH 933."
The 1st reference is erroneous: "p.389" is in p. 187 and about W. ad-Dawāsir. – If it is fn "398" (instead of "389") of p. 190, the text deals with "Sanhān."
The 2nd reference does not even mention Ja 616/27.

Under tdhn, reference is made "WOH 937" which mentions "Wādī Tindhān (tdhn)."
The two references on hlb are erroneous; the 3 others mean nothing because they copied what had been printed before.
That's the way al-Scheiba with the blessing of the Grand Python Müller builds up references!

A final note concerns d of dbʾrn, which was rendered as "of" in the edition (cf. above) and followed by both ScCA and ScCAI. It is most obvious that d is not the sign of annexation as ʾwdytn is in the absolute state; thus, "of" is strictly idiomatic and d which recalls wdy, introduces the enumeration of ʾwdyt.

This triple example of Ja 616/26-27 is another fitting presentation of the work of a master followed by his servant, who are publicly denounced for bending scientific research to their own selfish purpose and trampling under foot to their own advantage the fundamental principle of distributive justice, the "cuique suum."

The two photostats sent by Müller throw some light on his "supervision" or "patronate" of (onomastical) theses which seem to follow a unique pattern that might be sketchily summarized as follows: after presenting his own onomastical or historical views based on his pan-classical Arabic fanaticism (a personal conviction or a social artifice?) and the biased theories and partisanship of his "beni-oui-oui" club, Müller apparently limits his actual supervision exclusively, or almost exclusively, to stylistic matters, and this enables him to fashion his student's opinion to his own liking.

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Additional note to p. 87.

Noteworthy to point out is that the 3 texts with thqil names are all Qatabanian. This information on dialectical onomastics suggests that the city thrqb also is Qatabanian.

V - Turner 1:

Jacques Ryckmans' homage to C. Löfgren.

A - Introduction.

Jacques Ryckmans' paper entitled "Une table à libations avec inscription sabéenne provenant du Jauf du Yémen" dans U. Ehrensvärd and C. Toll edit., On Both Banks of al-Hawsh, Stockholm, 1989, pp. 69-81, is published in homage to C. Löfgren. The following remarks do not result from a systematic analysis of the paper; it would take too many pages and waste too much precious time to correct all tendencious, dubious and plain erroneous statements devised by Jacques Ryckmans' well-known confuse and confusing method and style. The three following examples are aimed at placing the reader in the right atmosphere, if he is not yet accustomed to Jacques Ryckmans' production, viz no statement can be taken for granted, and every single one has to be checked for accuracy because it most often brings unsuspected surprises.

1 - NAM 1308 is referred to in both fn 8 (p. 71) and p. 73 to "n. 3" = fn 3 (p. 70). This twice-repeated reference is erroneous; there is no mention of NAM 1308 there. But, the reader finds that at the end of fn 5 (p. 70) the mention of NAM 1549, where the reference to the edition, erroneous for NAM 1549, is correct for NAM 1308. Yet, inasmuch as I understand Jacques Ryckmans' cryptic lingo, NAM 1549 is exact in fn 5 (p. 70), where "n° 2" should be corrected to "n° 1." Furthermore, NAM 1308 is listed with other antiquities in fn 8 (p. 71). This is contradicted by p. 73, where it becomes a "unique" specimen which is erroneously described as having horns and ears which "se dressent en oblique au-dessus de la surface dans laquelle est creusée la rigole" (italics in the original). A simple look at the photo shows that those horns and ears rise below = "au-dessous" (not "au-dessus") of the upper surface of the murrannum, neck and slab: viz above and below are all the same for Ryckmans. Before turning to the next point, let us take up the last reference of fn 5 (p. 70) which reads as follows: "CaTh II, 2, p. II. 261-262, no. 2."

This kind of reference shows Jacques Ryckmans' servility of blindly copying the page identification as printed in the book because he uses the same senseless reference twice in the same page 70, once with the feature "II." (as above) in fn 4, but once with "II," in fn. 5. This is, of course, an earth-shaking difference. Indeed, his repetition of "II, 2, p. II. 261" is senseless because "II.261" obviously cannot but mean

"II, 2, p. 261" since the 1st page of fasc. 2 is 2[illegible]. The [illegible] "II.1" to "II.454" are justified in I, p. XVII as [illegible] ... mette l'intercalation des documents [illegible] publié." Therefore, in the hypothesis that someone [illegible] 11/0 6 | n° 6" of "II.83-85" would take its places after [illegible] 85," and the numbers "I." and "II." would indicate the [illegible] Similarly, "R 41 // 95.11" of II.351-352 to "R 47 // 95.11" of II 359-360 [illegible] its places before "R 51 // 98.Pr" of I.457. Incidentally, this fasc. 2 begins with an outstanding example of J. Pirenne's pseudo-scientific workmanship, viz, pp. 235-238 are her dreamy, incomplete study of RÉS 3902, no. 120 (to be corrected to 120A) with reference (p. 238) to pp. 199-201, the fragmentary inscription. In neither places does Pirenne refer to my Miscellanées ..., II , published eleven years earlier, in 1971, p. 139, with the publication of RÉS 3902, no. 120B +.+RÉS 4155. This is an [illegible] example of Pirenne's method. For my rebuttal of Pirenne's literature, cf. my Miscellanées..., XVI (1988), pp. 25-31 with the photographic reproduction of p. 139 of my original study.

2 - CaTh 7 (cf. G. Caton Thompson, The Tombs..., pp. 24, 160-161 and photographs in pl. XVIII, no. 3) is described by Jacques Ryckmans as having a [illegible] line of "denticules" (p. 71). This is erroneous because there are only short, superficial, vertical, purely ornamentative lines; there are no dentils either above the eyes or in the center of the forehead. Furthermore, Jacques Ryckmans speaks of "un trait undulant annonçant les naseaux." There are two broken straight lines making each an obtuse angle representing the upper fold of the nostril.

a - Those ornamentative lines are also found across the top of the forehead on a fragmentary spout in J.-P. Breton et al., Le Wadi Hadramawt. Prospections 1978-1979, Beyrouth, 1982, pp. 44-45 and photograph in "Matériel" pl.III, t.p. Two additional notes on this pamphlet. (1) This booklet is listed by Jacques Ryckmans on his p. 79 as printed in "Aden, s.d., [1980?]." On p. 54 of the booklet itself, the reader finds this: "Impression: Mantoura. Beyrouth - Liban [.] Achevé 1er Trimestre 1982." Furthermore (2), the 44 plates are surprisingly enough distributed into 7 series, each of them having its own numerotation. Therefore, "Pl.III," as in Jacques Ryckmans' p. 71, is so precise that it may refer to any of the seven series.

b - The editor of CaTh 7, G. Ryckmans (cf. G. Caton Thompson, l. c., p. 161) reads the name of the author's father as ʾlqtm by incorporating an isolated q engraved on the right-hand side of the gargoyle, but the commentary adds that the name is ʾltm "ʾIltamma?" (sic!) "en excluant le q." The name itself is engraved

[illegible] perfect symmetry of the two sections, [illegible] indicates that q stands alone as the ini-
[illegible] the name reads ʾltm ʾAltam. There is no re-
[illegible] Cf. the Thamudic verb ltm to break
[illegible] ltmt in both Safaitic, e.g., CIS 1501, [illegible]
[illegible] Hu 501. In order to be able to compare the
[illegible] diameter of the circle and the letter height) with the palaeogra-
[illegible] photographs from the Fitzwilliam Museum of
[illegible] explicitely (p. 160). A letter from the [illegible]
[illegible] that "there is no evidence" of the slab in t-
[illegible] not even mention the important question of palaeography!
[illegible], the photograph of which is published by R.L. Cleveland in
[illegible], p. 18, is described by Jacques Ryckmans as a libation
[illegible] strée" (cf. *in* ō, p. 71). This is obviously another ex-
[illegible] unchecked fancy, extravagant whimsicality.

[illegible] - A round hole is visible on the top of the front rim of the
[illegible], a few centimeters behind the junction of the bucranium neck and the slab pro-
[illegible] connected with the hollow central cavity of the upper side of the slab,
[illegible] be a drain. In fact, Cleveland does not mention any exit on the bucra-
[illegible] as he says, "without a groove (spout) over the head" (p. 18). Therefore, this antiquity is a simple votive slab, and cannot be misrepresented as a libation table.

[illegible] - With regard to the so-called "longue mèche striée," that text of the following page (p. 72) "une mèche asymétrique se terminant en pointe," it obviously is a line representing a biconvex lens without a little more than its upper [illegible]; this design no doubt represents the bridge of the nose.

[illegible] - The antiquity itself.

1 - Jacques Ryckmans does not even specify the material the antiquity is made of. The question is not even raised nor the word itself alluded to in the paper, which is apparently intended to corroborate "à suffisance" (p. 75) his thesis of the [illegible] of fecundity because, as he puts it, the gargoyle representing [illegible] made to drain off the rain were modeled after libations table! What an [illegible]! These tables are votive objects and, as such, have nothing whatsoever to do with rain. Jacques Ryckmans's reasoning method is as aberrant as that which would [illegible] the bull to be a symbol of death or of the alleged afterlife on the basis of the [illegible] bucrania found in cemeteries and especially on funerary stelas, as the [illegible] found in Ḫeid ben ʿAqil, the cemetery of Timnaʿ. Then, Jacques

Ryckmans talks himself aloud ((so that the reader might benefit from his own excep-
tional delirium)) but "sans parvenir à une réponse adéquate" (p. 74) - What a pity! -
the drain of those tables is located on the top of the animal's forehead instead
of through its mouth. How is it possible to be so senseless and blind? [illegible]
the inside of solid material, and the upper cavity normally is very shallow; it is
thus quite normal to drill the drain at the level of that cavity; these specifications
were obviously selected to keep the drilling work at its minimum. Such a trains appa-
rently is ...outside...Jacques Ryckmans' comprehension. The only example of two super-
imposed drains (cf. C. Rathjens, Sabaeica, Hamburg, II, 1955, p. 278, photograph no.
[illegible]), mentioned by Jacques Ryckmans, has a very deep cavity, for 4 cm out of the [illegible]
total height (cf. C. Rathjens, l.c., p. 15[illegible]). Obviously enough, Jacques Ryckmans
paid no attention to that very important information, to which he does not even refer.
This particularity explains the piercing of a drain at the bottom level of the cavi-
ty, beside that at the upper level, which is the normal feature of those tables. Fur-
thermore and obviously enough, a bronze gargoyle, regardless of its form and the ani-
mal head represented, always is hollow and never solid; it is thus quite natural to
use the animal's mouth as the exit for the water.

2 - Description of the type. - The type of antiquity in Dossier 1 is well-
known, viz a squarish slab with a hollow, flat cavity on the top, to which is attached
a bucranium with its neck, and in the longitudinal axis of this appendix there is a
hollow drain dug at the level of the central cavity. It takes a distorted [illegible] to
describe, as Jacques Ryckmans does on p. 69,

a - the rim around the central cavity as "un pourtour réservé [sic!] en relief."
"reserved" for whom and for what?;

b - the cavity itself which "aboutit" (!?) to a drain;

c - the neck of the animal is "une corniche [sic] en forme de parallélépipède"
(sic!); how does he know that the throat is not wider than the cervical part?;

d - the horns and ears as "traitées de façon abstraite" (sic!), as if that was
not the characteristic of South-Arabian art, and which he had already described when
mentioning "un bucrane très stylisé." If he really wanted to give a useful detail, he
should advantageously have replaced his two adjectives by a single one, viz cubist.

3 - Jacques Ryckmans refers to YM 590 (cf. also p. [illegible], fn 14 of p. [illegible],
and p. 78) as the first parallel of the antiquity he publishes; and in fn 1 of p. [illegible],
to C. Robin's 1977 thesis. I take advantage of this reference to denounce once more
the scandalous dishonesty not only of Jacques Ryckmans, who voluntarily refuses to
refer to my Miscellanées..., XIV (1985), pp. 266-271, which deal extensively with YM
590 = RoPH 168 ((including the accurate measurements of the antiquity, [illegible] 1.8 x [illegible] cm,

but 30.8 at the bucrania" and other museographic details)) as well as with Robin's thesis, but also of Robin who apparently distributed to those ready to cajole ... copies of the photographs illustrating his thesis; my formal request to get that ... same photographic documentation was denied, as explained in my Miscellanées ..., ... p. 270. Such a behavior is loathsome to the extreme and turns scientific research to a politically personal pet story. Jacques Ryckmans also applauds what ... the trademark of the Academus Invisem gang by restricting (p. 78) his references to three publications, including Robin's thesis, on the meaning of words, ... and Ryckmans: my Miscellanées ..., l.c., pp. 265-284, which deal with that problem and suggests new interpretations, are again haughtily eliminated by Jacques Ryckmans.

4 – The second parallel given by Jacques Ryckmans is a small altar ... Mahram Bilqîs which "n'atteignait pas 6 cm dans le sens longitudinal" (p. 69, ... 248. Here again, Jacques Ryckmans gives the correct page of my Sabaean Inscriptions ... ,"p. 251," but adds that the length of the object is "5.7 cm" (cf. fn 2 of ... What a fantasy! The information given by my Sabaean Inscriptions..., p. 251, ... very clear: "plaque: 7.2 x 3.8" cm. How is it possible for Jacques Ryckmans to ... invent a measurement since "5.7" is inexistent in pp. 248-252 of my volume? The ... tive libation altar (cf. my volume in p. 251A) is still referred to in fn 5 (p. ... among the antiquities with horns and ears as "proéminences informes." Jacques Ryckmans failed to see that the four protuberances are exactly on the same places as ... Turner 1, but instead of being squared, the frontal ones in both antiquities are ... cated quadrilateral pyramids, and those on the back of Ja 848 are triangular ...

5 – Jacques Ryckmans refers (cf. fn 2 of p. 69) to two other small ... lels, viz Mahram Bilqîs 123 and 125 (cf. W.F. Albright in R.L. Bowen, Jr. et al., Archaeological Discoveries in South Arabia, Baltimore, 1958, pp. 274B and 275A). If Jacques Ryckmans gives the length of the fragmentary JE 129, he fails to give the ... me information on the first, the length of which is 11 cm. Of course, no reason is given to justify such an exception and all the more so since the length of an altar ... ty is most important to him as illustrated by the following example.

6 – The last parallel given by Jacques Ryckmans is CIH 692 (cf. fn 2 of p. 69) = AO 1543. Jacques Ryckmans notes that "la mesure de 95 cm [given by CIH] résulte d'une interprétation erronée de celui-ci [= the squeeze], qui moule à la suite les 4 faces d'un petit autel d'environ 22 cm de côté!" It is Jacques Ryckmans who is responsible for a gross miscalculation. The information of "0^{m}, 95 lata" of CIH (III, p. 115) is an error of either the copy or the printing because the width of 0.095 m given by the editor H. Derenbourg in RAAO, 6 (1904), p. 44, no. 27 has been repeated ... (cf. RES, II [1907], p. 81) and M. ... it is totally out of place to refer, as Jacques ... the ... block in a study of libation slabs with bucr... Finally, Jacques Ryckmans' claim of that antiquity being "environ 22 ... + coté" is plain nonsense. The ... of the "Département des Antiquités Orientales, Musée du Louvre ... front with the whole left leg broken off; ... where the object measures 15.9 (hori... of the right leg). Thus, as the height is 9 cm ... would be about 10 cm.

... notes should be added to the preceding discussion of CIH 692.

a – The inscription is complete, slmt/yrʿn Salmat [of the ... name of the giver. Had there been a letter at the beginning, it would still be visible on the stone. CIH's restoration of the ... endorsed as "(m)slmt" by M. Höfner, Belegwörterbuch ... ... endorsed by W.W. Müller's six pages of Nachträge, Berichtigungen und ... Belegwörterbuch zum CIH, annexed to the preceding volume, where there is no entry on p. 99 of the book). The reading of "[m]slmt" is also endorsed by ... Dictionary of Old South Arabic, Sabaean Dialect, Chico, 1982, p. ... table.

b – The inscription with letter height of about 2 cm occupies about 4/5 of the upper section of the upper panel, and the lower panel is composed of a triptych of animals. On each extremity, there is a walking ibex the body of which is turned toward the exterior of the block with the head facing the central piece, where a standing lion is looking to the left, with a very heavy body and neck as well as flattened paws and especially a horse-like well-rounded haunch. For the contortive position of the two ibexes, cf. also the gem Ja 5262 = MAS 2690 where the two ibexes are standing on their hind legs (cf. below, pp.164-168) [[cf. note on p. 116]].

7 – F.P. Albright stated that "many altar tops," of which "the end of the altar was usually decorated with a conventionalized bull's head" measured "from a few centimeters to several meters" (cf. BASOR, No. 128, December 1952, p. 34). Jacques Ryckmans, who reproduces "several meters" in italics to better ... remarks that "On voit mal ce que vise" the excavator's statement (p. 69). It is rather easy to understand Jacques Ryckmans' blinding knavishness objecting or disbelieving the testimony of a honest archaeologist reporting his findings, an objective reality that he apparently is unable to understand. Those polished slabs, small and large,

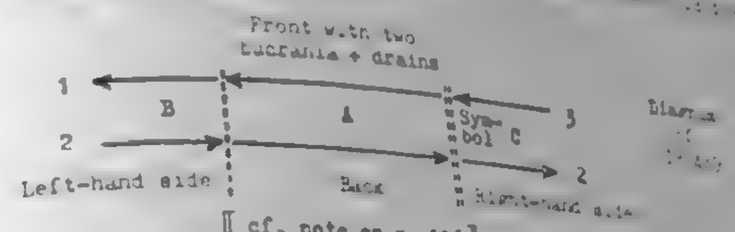
were understandably the hottest items during the excavation campaign because [illegible] cally everyone could use some in his own home; they usually were easily transportable and the openly antagonistic attitude of Zeid 'Imân and his companion Mahgar made it impossible for the expedition to protect those antiquities, especially in the [illegible] and at night. Both Albright and myself were there ... And how could Jacques Ryckmans dare to openly and gratuitously ridicule Albright's testimony? What an affrontery! Finally, Jacques Ryckmans claims (p. [illegible]) that Albright's "Affirmation [is] [illegible] par Forte" (cf. M. Forte in AI N, 17 [1967], p. 99, fn 1). Here again, Jacques Ryckmans twistedly distorts a printed word. Forte does NOT elicit her own [illegible] merely reports M. Höfner's opinion; here is Forte's text: " M. Höfner, *Forschungen in Südarabien von 1946 bis 1952* AfO, 16 (1953), p. 364 (alcuni di questi esemplari possono arrivare a vari metri di lunghezza);"

Jacques Ryckmans' deviousness manifestly attributes to Forte the opinion of M. Höfner. Of course, Jacques Ryckmans would never inform his reader that M. Höfner did [illegible] W.F. Albright's archaeological report (after all, Albright was the excavator, and I myself saw countless of those slabs of all sizes) because he would have to justify his awkwardly disguised rejection. Jacques Ryckmans obviously continues his life-long ploy coined in the famous adage: "Mentez, mentez, il en reste toujours quelque chose." A final remark may be added here. In the title of Forte's paper reported in p. 80 of Jacques Ryckmans' prose, the latter erroneously writes "sudaratici" instead of "sud-aratici," an orthograph which is printed not only in the title (p. 97), but also in 30 other places (e.g., pp. 99 and fn 6, 101 [twice] and fn 15; etc).

C – The engraving of the inscription.

The characteristic of the inscription Turner 1 is that the letters engraved on the two sections of the front side flanking the base of the neck of the bucranium take up the whole height of the available stone and, thus, are 1 1/2 times taller than those chiseled in the two lines of the three other lateral sides of the slab. Incidentally, the right-hand section of the front is erroneously called by Jacques Ryckmans "l'épaule gauche de l'animal représenté" (p. 75, fn 21). There is no animal represented here; only the head and the neck of a bull are, and contrary to good common sense, Jacques Ryckmans looks at the plate ... from behind!!!, as if, for Jacques Ryckmans, the tail of a bull was the front of the animal. Of course, it is a question of direction and also of taste. Then, after pointing out that the last word divider of 1.2 is next to the word divider following the last tall letter of the incipit as if that was an anomaly disproved by the symmetry of the antiquity, Jacques Ryckmans notes that "on peut noter une irrégularité comparable" in CIH 439 = RM 12506

[illegible] *Villanées*..., II, p. 398). Nothing of the [illegible] found in [illegible] the two-line boustrophedon text runs only on three sides, lateral and posterior [illegible] begins on the back and continues on the adjacent side where 1.2 [illegible] and treads its own way through the back side. The [illegible] to be engraved for want of space and the [illegible] lateral side; and the second half of them, the very last [illegible] the level of 1. 1. As far as the text is concerned, it is [illegible] "parallel with the present text. [illegible] similar to that of Sab 6 (cf. below, p. 115).



[[cf. note on p. 116]

The case of CIH 439 was selected by Jacques Ryckmans because CIH (II, p. [illegible]) says that the initial section of the inscription is found "in fronte monumenti" and, consequently, Jacques Ryckmans labels the right-hand side of Turner 1 "le côté [illegible]" (p. 71, fig. 1); cf. already above, p. 96. The first section of CIH 439 is [illegible] on the back of the object. Noteworthy is that CIH – and Jacques Ryckmans follows suite – fails to mention the presence of "[illegible] or channels" on the [illegible] the back with the beginning of the inscription (cf. J. Pirenne and A.F. L. Beeston, *Inscriptions in the Himyaritic Characters*, London, 1965, p. 5, where the section of front or back is not given) which obviously determine the front. It would be inconceivable to have such a plaque turned in such a way that the liquid would pour out against the wall. Note also that when CIH uses the word "litteras" (= letters of the alphabet) in his introduction, he also includes the word dividers.

D – The measurements.

The first and easiest question to be dealt with is the general accuracy of Jacques Ryckmans' two facsimiles, viz. fig. 2 and 3. The [illegible] easy since, according to Jacques Ryckmans, "seules sont connues les deux dimentions de la pièce...: longueur 37,5 cm; largeur 27,5 cm" (p. 69). Therefore, the relation is 1.364.

"Fig. 2" (p. 74) delineates the horizontal axis of the antiquity" with the following caption: "La table à libations, vue du dessus, l'après [sic!] une esquisse de Turner."

The measurements of the figure are 5.85 x 4.85 cm; thus, the relation [illegible]
"Fig. 3" (p. 76) is a sketch of the inscription. Nothing of his facsimile [illegible]
le, not only his fancy leveling of the four sections of the front [illegible]
throws off considerably any possible scale, but even - although this is [illegible]
simple - the respect of the proportion of the lateral and back sides, viz

the length of each lateral side: 2.6 cm; and

the length of the back side: 2.7 cm.

Thus, the back side is even wider than each lateral side, exactly the opposite of the reality.

On the basis of the length of the object given as 37.5 cm, Jacques Ryckmans deduces the approximate height of the bucranium and of the letters on the lateral sides to be, respectively, 12.5 and 3.2 cm. However, the photograph, which does not include the back extremity of the right-hand lateral side, is very angled and downward so as to show the hollow depth of the upper cavity; it thus renders all measurements doutly approximate. However, we have nothing else to go on without any hope of a better information.

It should be noted that Jacques Ryckmans does not give the slightest clue or hint as to how he arrived at his measurements. The right-hand lateral side visible on the photograph (p. 71) is 6.7 cm long, to which 0.2 cm should be added, telescoping to the extreme right edge of the plaque cut off by the photographer or the printer of the photograph (Jacques Ryckmans does not mention the question and, thus, [illegible] no hint of that material fact); thus, 6.9 cm in length. The width of the lateral side of the bucranium is 2.7 cm. The total length of the plaque is, thus, 9.6 cm. As the actual length of the plaque is given as 37.5 cm, the relation between the actual measurements and those on the photograph of fig. 1 (p. 71) is 3.906. Hence follow the other measurements:

bucranium : height: front: 3.5 x 3.91 = 13.68 cm;
back: 2.2 x 3.91 = 8.6 cm;
length: 2.7 x 3.91 = 10.55 cm;

plaque: length: 6.7 + 0.2 = 6.9 x 3.91 = 26.97 cm;
width: 2.1 x 3.91 = 8.2 cm;

space above, between and below the letter: 0.1 + 0.15 + 0.1 = 0.35 x 3.91 = 1.36 cm;

height of the letters: small: 2.1 - 0.35 = 1.75 : 2 = 0.87 x 3.91 = 3.4 cm;

tall: section of the front is very aslant; the only clear letter, m, is 1.4 cm hight, and the stone 2.2 cm; thus, the proportion is 0.63; Jacques Ryckmans gives about 7/10.

E - G. Turner's copy of the text.

Jacques Ryckmans deemed it advantageous to himself to retain and hide G. Turner's original copy, thus depriving the reader from the first-hand documentation and forcing him to read his crazy interpretation and, ultimately, making it impossible to check the accuracy of his remarks. Instead, he published his own "improved version" (= "Fig. 3." in p. 76); and his corrections and additions are limited in 17 lines of pp. 75-76. But, these lines, which he intends [illegible] to satisfy his own ego, cannot be [illegible] the introduction of a new [illegible] "pour rendre compte de l'aspect asymétrique de l'inscription" (p. 76). Obviously enough, Jacques Ryckmans does not explain his criticism of asymmetry and how he, as the engraver, would have achieved symmetry. Had Jacques Ryckmans pointed out that the parts of small and tall letters are composed, respectively, of 70 and 15 units, the reader would have immediately understood that symmetry was materially impossible. Indeed, the carver almost produced the best symmetry possible, viz

first, one couple of words in tall letters on either side of the [illegible] self, viz sdqm/bn/ (6 letters) and [illegible] ther's name has one letter more than his son's, the [illegible] letter followed by a word divider to the left-hand side; what else could he have done? (Jacques Ryckmans does not even ask the question!) and

secondly, he divided the 70 remaining letters into two lines of 35 small letters each.

What the carver could have done to achieve symmetry in his engraving is to carve t of dt/hmym on the left-hand side instead of on the back side; then, he would have had 12 letters on each line of the back side and 10 on the left side.

Jacques Ryskmans speaks of "les restes de la barre de séparation avant le mot wqnyhw" of l. 2. Unfortunately, those so-called "restes" are neither described by him nor seen on the photograph because the split in the stone is exactly where the word divider was, viz at equal distance between the two w's. Therefore, Jacques Ryckmans' so-called improved copy erroneously locates that crack [illegible] the right side of both the 2nd w of wldhw (l.2) and the 2nd w of mlkhw (l.1). Moreover, Jacques Ryckmans' statement on the word divider is also contradicted by his "[ ]" after wldhw in his transcription (p. 76) since the double brackets are reserved for completely destroyed sign. Finally, he [illegible] certainement à la copie, vu le caractère très soigné de la graphie" (p. [illegible]) why does he maintain them in his so-called improved facsimile if it is not for the

The measurements of the figure are 5.85 x 4.9[illegible] cm; then, the relation [illegible] "Fig. 3" (p. [illegible]) [illegible] sketch of the inscription. Nothing of his facsimile [illegible]

[illegible]le, not only his fancy leveling of the four sections of the frontispiece [illegible] considerably any possible scale, but even – although this is [illegible] simple – the respect of the proportion of the lateral and back sides, viz

the length of each lateral side: 2.6 cm; and

the length of the back side: 2.7 cm.

Thus, the back side is even wider than each lateral side, exactly the opposite of the reality.

On the basis of the length of the object given as 37.5 cm, [illegible] Jacques Ryckmans deduces the approximate height of the bucranium and of the letters on the lateral sides to be, respectively, 12.5 and 3.2 cm. However, the photograph does not include the back extremity of the right-hand lateral side, is very [illegible] and downward so as to show the hollow depth of the upper cavity; it thus renders all measurements doubly approximate. However, we have nothing else to go on without any hope of a better information.

It should be noted that Jacques Ryckmans does not give the slightest clue [illegible] as to how he arrived at his measurements. The right-hand lateral side visible in the photograph (p. 71) is 6.7 cm long, to which 0.2 cm should be added, [illegible] to the extreme right edge of the plaque cut off by the photographer or the printer of the photograph (Jacques Ryckmans does not mention the question and, thus, takes no heed of that material fact); thus, 6.9 cm in length. The width of the lateral side of the bucranium is 2.7 cm. The total length of the plaque is, thus, 9.6 [illegible]. As the actual length of the plaque is given as 37.5 cm, the relation between the actual measurements and those on the photograph of fig. 1 (p. 71) is 3.9[illegible]. [illegible] follow the other measurements:

bucranium : height: front: 3.5 x 3.91 = 13.68 cm;
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length: 2.7 x 3.91 = 10.55 cm;
plaque: length: 6.7 + 0.2 = 6.9 x 3.91 = 26.97 cm;
width: 2.1 x 3.91 = 8.2 cm;
space above, between and below the letter: 0.1 + 0.15 + 0.1 = 0.35 x 3.91 = 1.36 cm;
height of the letters: small: 2.1 – 0.35 = 1.75 : 2 = 0.87 x 3.91 = 3.4 cm;
tall: section of the front is very aslant; the only clear letter, m, is 1.4 cm high, [illegible] the stone 2.2 cm; thus, the proportion is 0.63; Jacques Ryckmans gives about 7,12.

[illegible] – [illegible] Tarrier's [illegible] text.

[illegible] Ryckmans doesn't [illegible] disadvantageous [illegible] Tarrier's original copy, that improving the reader [illegible] and [illegible] him to read his crazy interpretation and, [illegible] him to check the accuracy of his readings. Indeed, [illegible] "[illegible]" version (= "Fig. 5" [illegible]) [illegible] in the lines of ll. 75-76. But, [illegible] certainly his own eyes, [illegible] false many questions. [illegible] last change is the introduction of a new labeling system "pour rendre compte [illegible] rencement asymétrique de l'inscription" (p. 76). Obviously, [illegible] does not explain his criticism of asymetry and, thus, he, as the engraver, [illegible] achieved symmetry. Had Jacques Ryckmans pointed out that the words [illegible] and [illegible] letters are composed, respectively, of 70 and 1[illegible] letters, [illegible] mediately understood that symmetry was naturally impossible. Indeed, the carver almost produced the best symmetry possible, viz

first, one couple of words in tall letters on either side of the bucranium itself, viz sdqm/bn/ (6 letters) and /[illegible]/ [illegible] letters; [illegible] ther's name has one letter more than his [illegible], the carver [illegible] letter followed by a word divider to the left-hand side; what else [illegible] he have done? (Jacques Ryckmans does not even ask the question) [illegible]

secondly, he divided the 70 remaining letters into two [illegible] ters each.

What the carver could have done to achieve symmetry in his engraving is to carve [illegible] of gt/[illegible]ym on the left-hand side instead of on the back side; then, he would have had 12 letters on each line of the back side and 10 on the left side.

Jacques Ryckmans states of "les restes de la lettre [illegible] le mot wqnyhw" of l. 2. Unfortunately, those so-called "restes" are neither [illegible] ted by him nor seen on the photograph because the split in the stone is exactly [illegible] re the word divider was, viz at equal distance between the two w's. Therefore, [illegible] Jacques Ryckmans' so-called improved copy erroneously [illegible] the right side of both the 2nd w of wlthw (l. 2) [illegible] over, Jacques Ryckmans' statement on the word divider [illegible] "[ ]" after wlthw in his transcription (p. 76) where the [illegible] ved for completely destroyed sign. Finally, he mentions "les [illegible] certainement à la copie, vu le caractère très [illegible]" [illegible] why does he maintain them in his so-called improved [illegible]

morbid enjoyment of having something to criticize? Finally, Jacques [illegible] constantly retrays "le caractère très soigné de la graphie" by repeatedly [illegible] [illegible] letters which are not recognizable when compared with the [illegible] of the original; e.g. all his w's and the upper part of y, y, q are unintentional instead of being circular. More details follow in the next section.

F – The palaeography.

Jacques Ryckmans' palaeographical description of the text (p. 76) [illegible] from the following remarks.

1 – He claims that the transversal axis of the cut is "triangulaire très nette." It actually is impossible to detect on the photograph whether that axis [illegible] V, U or L.

2 – He [illegible] the "jeu des ombres dans l'incision" of the letters which gives "par endroit" the impression of the well-known serif at the extremities of vertical staffs. But, he does not give a single example of his vision, and not a [illegible] case is visible on the photograph. That impression, if it does exist, [illegible] nothing but a visual illusion caused by the shade in the cut regardless of the shape of the cut itself.

3 – He claims that the central bar of n "est horizontale, ou forme un angle légèrement obtus." As there are only two n's on the photograph, the list of his examples would have been very easy to make. Yet, no reference is given, and the bar is perfectly horizontal in both cases. Besides, "un angle légèrement obtus" would mean ϟ (unknown in the monumental script) instead of ϟ (acute angle) which is normal. There is, thus, the confusion between "acute" and "obtuse" as there has been, before, confusion between front and back (cf. above, p. 96) and between "au-dessus" and "au-dessous" (cf. above, p. 90).

4 – He claims that "la pointe des deux triangles du m, bien séparés, est à angle aigu, et ces deux triangles forment entre eux un angle aigu." In this quotation, the word "la pointe" should be replaced by "le sommet;" and "bien séparés" is unintelligible since the triangles of m normally are contiguous to each other. Here again, the check is very easy because there are only the m's of mlhhmw (l. 1) to be seen on the photograph. The m of gdqm, that Jacques Ryckmans may (?) describe in his statement, cannot safely be used since that section of the front is very aslant on the photograph. In the two other m's, the two triangles are equilateral, the width of which is half of the letter height and equals the distance between the two vertices. Jacques Ryckmans distorts them by making them too slender. Cf. also below, p. 102, YM 6 and CIH 439.

[illegible] "[illegible] oblique de l est très long," remarks Jacques Ryckmans. Such a form [illegible] in that palaeographical type and, here again, his [illegible] of the text completely distorts the two l's [illegible] the outside extremity of [illegible] of the cup of h, and the [illegible] letter without [illegible].

[illegible] Ryckmans states that "[illegible] relativement petite." Here again, he fails to explain what "relativement petite" means [illegible]. In fact, the diameter of those circles is somewhat less [illegible] the letter height, and Jacques Ryckmans represents the circle of w, y, q and [illegible] too small and obliquely elliptical, although they obviously are circular, as shown on the photograph of p. 71.

[illegible] – Jacques Ryckmans compares the letter type of this inscription with that of "RES 4635, dans la période A 3 de Pirenne." But, none of the four samples of Pirenne's A3 in her "tableau 2" fits the palaeography of RES 4635. For my analysis of Pirenne's A3, 3rd and 4th lines, cf. my La paléographie sud-arabe de J. Pirenne, Washington, 1957, pp. 76-81, to which Jacques Ryckmans is not honest enough to refer. Furthermore, Jacques Ryckmans' superficiality in the present case is such that it cannot but be considered as another case of dishonesty. The present text gives yet another proof of the fundamental error of Pirenne's system, viz the rejection of "la contemporanéité de types graphiques dissemblables" (cf. l.c., p.35). Indeed, the tall letters belong to a type so different from that of the short letters – a difference that Jacques Ryckmans apparently is incapable of seeing or refuses to see – that they could not possibly coexist in Pirenne's imaginative scaffolding, viz proportion of the short letters: 1/2; but of the tall letters: between 1/4 and 1/5.

[illegible] – As seen on Jacques Ryckmans' facsimile (p. 76), the cupule of h of mlhhmw is composed of two right angles and is too short compared with that of p. 71. But, the cupules of the two h of hymm and hmym are rounded in the facsimile. Unfortunately, no photograph allows the reader to see these last two h. If the facsimile is accurate, the preceding feature, which is not mentioned by Jacques Ryckmans, would be the most valuable palaeographical fact of the inscription, viz it would indicate that the text was engraved during the transition period immediately following the boustrophedon, via 6-5 centuries B.C. Unfortunately, however, Jacques Ryckmans' facsimile shows so much carelessness and distortion that it would be [illegible] good common sense to ascribe any objective value to any part of it.

mortad enjoyment [illegible] of having something to criticize? Finally, [illegible] constantly betrays "le caractère très [illegible] de la graphie" by [illegible] [illegible] most curiously, his letters which are not recognizable when [illegible] [illegible] of the original; e.g. all his w's and the upper part of z, y, q are [illegible] elliptical instead of being circular. More details follow in the last [illegible]

I - The palaeography.

[illegible] Jacques Ryckmans' palaeographical description of the text [illegible] calls for the following remarks.

1 - He claims that the transversal axis of the cut is "triangulaire très [illegible] It actually is [illegible] impossible to detect on the photograph whether that [illegible] V, V or L.

2 - He speaks of the "jeu des ombres dans l'incision" of the letters which [illegible] "lui évoque" the impression of the well-known serif at the extremities of [illegible] tical staffs. But, he does not give a single example of his vision, and not a [illegible] le case is visible on the photograph. That impression, if it does exist, would [illegible] nothing but a visual illusion caused by the shade in the cut regardless of the [illegible] of the cut itself.

3 - He claims that the central bar of n "est horizontale, ou forme un angle [illegible] ment obtus." As there are only two n's on the photograph, the list of his [illegible] examples would have been very easy to make. Yet, no reference is given, and the [illegible] is perfectly horizontal in both cases. Besides, "un angle légèrement obtus" [illegible] mean ⌉ (unknown in the monumental script) instead of ⌉ (acute angle) which [illegible] normal.

There is, thus, the confusion between "acute" and "obtuse" as there has been, before, confusion between front and back (cf. above, p. 96) and between "re-dessus" and "re-dessous" (cf. above, p. 90).

4 - He claims that "la pointe des deux triangles de m, bien séparés, est à [illegible] haut, et ces deux triangles forment entre eux un angle aigu." In this [illegible] the word "la pointe" should be replaced by "le sommet;" and "bien séparés" as [illegible] intelligible since the triangles of m normally are contiguous to each other. [illegible] which, the check is very easy because there are only the m's of mlkmw (l. 1, [illegible] to be seen on the photograph. The m of gdqm, that Jacques Ryckmans may (?) have [illegible] in his statement, cannot safely be used since that section of the front is very [illegible] dark on the photograph. In the two other m's, the two triangles are equilateral, the width of which is half of the letter height and equals the distance between the vertices. Jacques Ryckmans distorts them by making them too slender. Cf. also below, p. 102, ex 6 and CIH 459.

[illegible] that [illegible] as [illegible] in that [illegible] of the text completely [illegible] first by running the outside [illegible] of the cap of h, and the [illegible] to shorter without [illegible]

[illegible] Ryckmans states, that "[illegible] title." Here again, he [illegible] error. In fact, the [illegible] of [illegible] letter height, and Jacques Ryckmans [illegible] to call anisobliquely elliptical, whatever they [illegible] shown on the photograph of p. 71.

[illegible] Jacques Ryckmans compares the letter type of this [illegible] "RES 4655, dans la période A 3 de Firenne." [illegible] Firenne's A3 in her "tableau 2" fits the [illegible] of Firenne's A3, 3rd and 4th lines, cf. [illegible] 2, Washington, 1957, pp. 76-81, to which [illegible] refer. Furthermore, Jacques Ryckmans' [illegible] that it cannot but be considered as another case [illegible] gives yet another proof of the fundamental error [illegible] section of "la contemporanéité de types [illegible] Indeed, the tall letters belong to a type [illegible] ters - a difference that Jacques Ryckmans apparently is [illegible] fails to see - that they could not possibly [illegible] falling, viz proportion of the most letters: [illegible] the tall letters: [illegible]

[illegible] - As seen on Jacques Ryckmans' facsimile [illegible] composed of two right angles, and [illegible] the cupules of the two h of tyn and tyn are [illegible] tely, no photograph allows the reader to see this [illegible] accurate, the preceding feature, which [illegible] be the most valuable palaeographic [illegible] te that the text was engraved during the transition period [illegible] the boustrophedon, viz 6-5 centuries B.C. [illegible] Ryckmans' facsimile shows so much carelessness and [illegible] good common sense to ascribe any objective [illegible]

b – Jacques Jouanna refers to both YM 6 and CIH 439, "sont la [illegible]
[illegible] triangles [illegible] seulement plus tard" (p. 7
I denounce most strongly not only this description of Jacques Ryckmans [illegible]
erroneous because there is not a single "angle droit" in YM 6 and there are [illegible]
sharp and square angles in CIH 439 than obtuse ones, but also [illegible]
loathsome [illegible] of reducing the characteristic of a text to a mirage [illegible]
[illegible]. And my own intuition is all the more forceful that the only [illegible]
[illegible] to study Turner 1 [illegible] partial, infant photograph. I have it [illegible]
the [illegible] outlines of YM 6 = Ga 65, and the enlargements of YM 12 [illegible]
The three texts cannot be compared with each other without reliable, detailed
[illegible] documentation on Turner 1.

The general characteristic of CIH 439 is that the proportion of the letters oscillates around 1/3; for some remarks on the layout of the text, cf. above, p. 97. The letter type of YM 6 = Ga 65 (cf. G. Garbini, in AION, 33 [1973], p. 31) shows the following characteristics: some m's are slightly open (e.g., in ʾlqh and [illegible]); the upper part of h and ḥ shows two square angles (cf. nhlhw); the letter relation of 1/3 is found in b and d (cf. bmrʾ and dmdyn), and that at equal distance between 1/2 (as in y of yrfʾ1) and 1/3 is seen in some ʾ, h, ḥ, y, l, n [illegible].

E. – Museographic details on YM 6 missing in Garbini's publication. Plaque: [illegible] 36.4 cm, and 44.6 on the bucrania; width of the rim around the upper cavity: [illegible] cm; depth of that cavity: 0.5 cm; each drain: 12 x 3.5 (at the cavity) and 1.5 (at the bucranium) cm. Letter height: 5 cm; spacing: 1 cm; distance to the edges: 1.1 (to) and 0.9 (right) cm. Four corrections must be reported to Garbini's transcription of the text (cf. l.c., p. 31): add a word divider at the end of both ll. 1 and 2; suppress the word divider after dmdyn, and correct "gmnt" (pp. 31, twice and 32, twice) to smnt, as the feminine name of RÉS 3957/1 and 9.

Jacques Ryckmans' facsimile is a travesty of the original and is rejected out of hand. What a pity that his insatiable arrogance prevents the reader from studying Turner's original facsimile which would have been most welcome! Although Jacques Ryckmans' facsimile of the text would have greatly helped the reading of this paper, I shrank from reproducing his so-called facsimile, defaced, as it is, by so many unexplainable fantasies.

G – The text.

	right-hand side	back	left-hand side ←	front ←
1	ww/wmhḥlm/tybẓd	/ʿmsw/rttʿ/ynqh/	ʿt.y/nb/mwyḥ	/nb/snʾmʿ/[illegible]/nb/mqdṣ 1
2	ldhw/wqnyhw/bʿt	tr/wb/ʾlmqh/wb/dt	ḥmym/wb/smʿ/	
	→			

1 [illegible] dedicated to ʿAttar and [illegible]
2 his children and his slaves. By [illegible] and by Sāmiʿ.

1 – Cheepishly following in the [illegible] from his transcription of [illegible] as much value as any other. [illegible]
[illegible] – Just looking at the [illegible] there are two [illegible] and
[illegible]; and

b – His transcription indicates that, [illegible] divider between [illegible] and [illegible] since they are separated from [illegible] contrary to his transcription of [illegible], [illegible] and [illegible].

2 – The author's identity card [illegible] terms introduced each by bn. Jacques Ryckmans' [illegible] [illegible], Textes Terres, I, p. 17; Problèse, p. 47.* These two references are more [illegible] flattering infillings: the preceding type of identity card is not [illegible] there. Secondly, Jacques Ryckmans refers to three texts which, according to him, contain the same type of identity card, viz "RES 4808+4811, Ja 2848 t, et 2848 al" (cf. fn 23 of p. 77).

The first reference should be corrected to [illegible] (cf. [illegible] above, p. 96) where Jacques Ryckmans [illegible] the text to be the [illegible] text should be also corrected to Ja 2848 [illegible].

Furthermore, the three references also are erroneous because the identity card of RES 4811+4808 is x/EN/y/EN/z, viz only two bn's and no family/clan/tribe affiliation, and

[illegible] t and aL/2-3 is x/EN/y/EN/z/d + tribe name; thus d instead of the third bn. The summum of impudence is that Jacques Ryckmans gives the correct pages where each of these three texts is published; therefore, in all the five preceding instances, although giving the correct pages, Jacques Ryckmans proves himself unable to acknowledge what he sees; instead he reads what he chooses to read.

3 – The offering of this libation slab was to celebrate the author's dedication to his two most favored deities, of alḥhm/wwlthw/wqnyhw which Jacques Ryckmans translates as "Mlḥhm ainsi que sa (propre) descendance et son avoir" with [illegible] as the "nom d'homme de la personne offerte" (as if it were the only one; cf. also p. 78), also with "sa (propre) descendance" by opposition – I presume – to

[illegible] progeny, the whole text being "une formule plutôt symbolique" ([illegible] from p. 77). This is an example of Jacques Ryckmans at his best, viz. voluntarily vague and without any explanation in order to be able later on to easily explain this lingo in an expedient manner and, in so doing, to extricate himself from [illegible] question. Indeed, what could possibly be the real meaning of "[illegible] that symbolism"? The only certainty is that, for Jacques Ryckmans, the formula does not express the real fact but is, I suppose, a mere symbol, a literary [illegible] of an unknown – if existing at all – reality, a mere wishing thinking; in fact, Jacques Ryckmans expresses his atheistic understanding of a religious ceremony. Of course, Jacques Ryckmans does not justify his unacceptable opinion. The meaning of the verb hgny has dedicated implies the creation of special bonds between a man being and certain deity/deities. The verb cannot refer to human sacrifice, as Jacques Ryckmans and consorts might sometimes have in mind, because hgny and gdg are not synonyms. The nature of those personal bonds, their implication and their ceremony, however, remain unknown to us.

4 – In spite of the relentless verbosity shown in his paper, Jacques Ryckmans does not make a single remark on the nature of the two gods receiving the dedicace: the stellar ʿAttar and the lunar Samiʿ (cf. my paper in [illegible] 60 [1947], pp. 70-71, 85 and 112). The present text with ʿAttar's name preceding that of the lunar god testifies to the personal devotion of the author and, therefore, cannot imply the priority of the first god over the second in the divine [illegible].

5 – Jacques Ryckmans states that "la portée exacte de pareilles dédicaces reste imprécise" (p. 70). Such an affirmation openly contradicts his former statement on "une formule plutôt symbolique" because a mere symbolic formula cannot have any real bearing. Here again, Jacques Ryckmans shows how superficial all his erudition really is. The answer to his problem rests upon a simple remark: an individual simply could not dedicate to the deity someone upon whom he would not have full authority. Yet, Jacques Ryckmans does not even attempt to figure out what kind of dependency mlhhmw might have toward sdqm because to simply mention that that person is a [illegible], as he does, shows fanatic chauvinism and is an empty babbling. Furthermore, as wld precedes gny, the first apparently seems to be more precious to the author than the second. Similarly, mlhhmw must be somebody closer to sdqm than even his wld, since the word introduces the series. It may thus be safely stated that the name of mlhhmw is that of sdqm's wife.

[illegible] – Jacques Ryckmans' translation of wld as "[illegible] individual has full authority on his children (sons [illegible] grandchildren, who depend on their own [illegible]

[illegible] – Jacques Ryckmans' translation of [illegible] [illegible], p. 106, first meaning) is incorrect. In co[illegible] [illegible]) (cf. my Sabaean Inscriptions..., p. 447B) [illegible] that the dedication of inanimate things would be [illegible]

[cf. note on p. 116]

Therefore, the three words illustrate [illegible] "[illegible] wife]. Alihhmw and his children and [illegible] [illegible], cf. Sabaean ymlhʾl of Ja 2942a.

[illegible] – The formula "par laquelle le dédicant consacrait (en [illegible] propre personne) sa descendance et son avoir, est [illegible] avec de légères variantes, dans ... Gl. 1519, 1523, 1524 [illegible] A 766" (p. 77). This is an outstanding example of how much Jacques [illegible] of very simple words.

First of all, Gl 1522 should have been added to the four already listed. But, the very fragmentary Gl 1524 has no value in itself because it is restored on the basis of the identical Gl 1523; and that restoration should include wl[dhw/wrm(?)hrm] on the basis of Gl 1523/6-7, instead of "[illegible]" as in M. Höfner and J.-P. Pelé Solé, Inschriften aus dem Gebiet [illegible] 25. Furthermore, Gl A 766 also is very fragmentary. [illegible] restoration respectively wldhw and hrm, which is the name of the author's wife. [illegible] Gl 1523 is a valid parallel, where ʿmdrʾ is the name of the author's eldest son.

H – Jacques Ryckmans' "Addendum" (p. 78, 25 lines).

Jacques Ryckmans' addition of a lengthy appendix to his paper undoubtedly intended to prove him to be quite up-to-date. Unfortunately, such a purpose did not prevent him from omitting an exceptional example of libation slab, AO 22.179 (cf. Y. Calvet et C. Robin, Au royaume de Saba: archéologie du Yémen, Paris, 1980, pp. 13B-14A and photograph in fig. 10 of p. 10), where the bucranium with its horns and ears (as in NAM 1308) is at the end of an exceptionally long neck attached to a large plaque built with two recesses on each lateral side in the form of a large, upside-down tau cross.

Another beautiful example of a libation slab with two recesses as [illegible] and ornated with quite a unique design of bucranium was also eliminated by Jacques Ryckmans; cf. the two outstanding photographs in A.R. al-Ansary, [illegible] Portrait of Pre-Islamic Civilisation in Saudi Arabia, Riyadh, 1981, pp. 70-71, nos.

1 and 2 (this no. 2 is further reproduced in pp. 57 - 78).

Jacques Ryckmans refers to p. 54 of W. Daum ed., Yemen, Innsbruck 1988, which represents a mere votive slab, erroneously called a "table à libations" by Jacques Ryckmans although he, himself, admits that there is no drain visible!! In fact, there is no drain at all. Furthermore, Jacques Ryckmans claims that the photograph does not exist in the German edition of the preceding volume, viz W. Daum ed., Jemen, Frankfurt, 1987. This information is erroneous: the very same photo is on p. 55. Note that, contrary to Jacques Ryckmans' p. 80, the title of the German edition is "Jemen" while "Jemen - 3000 Jahre Kunst und Kultur des glücklichen Arabien" is the title of the exposition at which occasion the book was released, as clearly spelled out on pp. 3 and 7 of the book.

The space between the broken horns in the forehead of the bucranium is ornated with at least ten vertical grooves delimiting nine folds representing the frontal fur. It also takes an unbalanced mind to suggest, as Jacques Ryckmans does, that these folds "sont probablement à l'origine des denticules qui apparaissent plus tard." It is well-known that there is no dentils on the forehead.

In his reference to ScS 9 of Archäologische Berichte aus dem Yemen, IV (1987) 1988, Jacques Ryckmans erroneously mentions "pl. 33 b, c" instead of 35 a ,b, a reference so that he, himself, mentions two lines further down. Jacques Ryckmans, then, states that ScS 9 "paraît fort incomplète" as the section of the text still preserved "ne représentait dès lors qu'une bonne moitié de l'original." At least, four letters are missing in the front, thus "/hqny." As the verb normally requires a complement and the right-hand side has 9 letters, the left-hand side could have wn/ dmsm'm, which is exactly 9 letters. The two preceding restorations are fairly certain, and the second restoration is parallel to ScS 6 (cf. Archäologische..., loc. p. 185) ... if the table only has one bucranium. Whether or not something was engraved on the left-hand section of the back remains unknown. If yes, no more than 4 letters are possible. Therefore, 13 and 17 letters are missing, compared with the 19 of the existing text. However, there still remains the possibility of the table having two bucrania, already suggested by Jacques Ryckmans, in which case the number of missing letters cannot be evaluated since the distance between the two heads would be unknown. Finally, according to Jacques Ryckmans, a photograph "en perspective plongeante de la table" was sent to him by W.W. Müller, "d'où il paraît ressortir que le liquide était évacué par un orifice partant du bord latéral de la table et débouchait dans la gueule de l'animal." This confuse, unprecise statement is typical of Jacques Ryckmans' lingo: what is meant by "le bord latéral de la pla-

[illegible] where is the exact locat[illegible] Müller's description of the [illegible] taken salant from above [illegible] the mouth of the bucranium, that cannot be seen in any [illegible] taken from below? Here again, note the loathsome habit of those [illegible] flattering and favoring each other at the expense of true research [illegible] so that the famous photo[illegible] not even published in Arabia [illegible] W (1984), where, I F Müller actually had really wanted [illegible] on Marib[illegible] photograph - but objectivity has never been the actuating goal of his life - he would have done it easily. Nonetheless, Jacques Ryckmans concludes that symmetry would then demand the existence of two drains, "comme les [illegible] piles," so goes his claim, of CIH 439, YM 6 and 5%. But, these three examples do not prove his point: each of them has two (not one) heads on the same side of the antiquity. Besides, how could there be two drains since there is only one [illegible] the case of ScS 9 is the same as that of Ḫor Ḫorī (cf. above, p. 92). The only reference Jacques Ryckmans should have given is Hanbourg, photograph 564 (cf. above, p. 95), where the two drains are clearly seen on the photograph, but one of them is, as usual, at the top of the bucranium.

I - Notes on the photographs of W. Daum ed., Yemen...,
pp. 50-54.

The photograph of p. 54 illustrates W.W. Müller's contribution to an "outline of the History of Ancient South Arabia" (pp. 49-54), which incorporates H. von Wissmann's opinion on the early phase of Saba', which I have always maintained in the past even against J. Pirenne's mini-chronology.... and I was the only one! Of course, Müller knows that. But, evidently, he would not acknowledge the truth unless it is expressed by someone who flatters his or whom he may need to promote his future. As stated above, the truth has never been the intent of his research. Müller's paper is also illustrated by two other photographs which contain a rather illuminating lesson, viz

p. 50A: photograph of CIH 362: both the caption and the transliteration of the text is signed "W.W.M.;"

p. 51B: photograph of CIH 445: only the transliteration and translation of the text are signed "W.W.M.;"

p. 54: photograph of the front of ScS 9 referred to by Jacques Ryckmans in his "Addendum;" no "W.W.M." signature is found there.

No reason is given why Müller adopts a position different in the three cases.

CIH 362. - Could it be possible that for W.W. Müller, who always gives the impression of being "the long-awaited messiah in interpreting SA texts" (cf. my

[illegible] wish expressed by lqm'n is rendered by a mere [illegible] "it-
[illegible] is an erroneous translation of German "möge" (cf. W. Baum Die In-
[illegible] (A)t and
[illegible] the verb qm' does not mean either "smite" or "deter," [illegible]
[illegible] Sabaic Dictionary .... p. 105, are imaginative or lyrical adaptations
[illegible] "[illegible]" (cf. my Sabaean Inscriptions.... p. 4473, and J.C. Biella,
[illegible] .... p. 4587).
[illegible]ler translates hrš as "destroy" (cf. also Sabaic Dictionary.... p. 42) which,
[illegible] Samin, is an imaginative adaptation of "obliterate" (cf. also J.C. Biella, Dic-
[illegible] .... p. 292). Finally, his translation of the imperfect yrsn as "we waste
[illegible] destroy" needlessly and wrongly introduces an [illegible] the South-Ara-
bian formula, "to want;" the verbal form is adequately rendered as "we shall [illegible]
[illegible]terate." [illegible] the Arabian [illegible] with [illegible]
[illegible] 5. - The inscribed table referred to by Jacques Ryckmans (cf. above, pp. 106-
107) is found on p. 54. The translation of the text is given in the caption,
where the first two personal names are erroneously read "Raqwm" and "Wahlum" in-
stead of Ḫayyum and Wakilum.
The plaque is described as a "sacrificial table" although there is not the slight-
est sign that any sacrifice has ever taken place upon it. The [illegible]
[illegible] of the German edition (cf. W. Baum ed., Jemen, p. 55) is correct.
[illegible] Müller's edition of the text (cf. Archäologische .... IV [1987] 1988, [illegible])
[illegible] offers all the characteristics of his well-known blunder [illegible]
ticism. F.ex., how is any reasonable human being going to justify that a name, [illegible]
as South-Arabian [illegible] must at all [illegible] be [illegible] like the Arabic wuḏḏ or Nabataean
[illegible] of which the [illegible] [illegible] as the [illegible]
[illegible] Müller [illegible] that [illegible] [illegible]
[illegible] Of course, Müller's [illegible] and [illegible]
[illegible] that he sweeps under the rug the [illegible] the work of [illegible]
[illegible] of the same period; from [illegible] [illegible]
[illegible]ellaneos.... As [illegible] 48 and [illegible] 5 and [illegible]
shame, is seen in the photograph 48 (top right, [illegible]) [illegible]
as it had already been [illegible] in Sources for the History of Arabia, [illegible]
yadh, (1399/1979) 1981, pl. 56 (upper left), 2nd photograph after p. [illegible]
[illegible] the basis of the theory of H. von Wissmann, who was [illegible] for his [illegible]
[illegible]rate facsimile of letters, Müller dates the text from the beginning of the [illegible]
century B.C. This date is two centuries too low. It should, however, be noted that

Arabistik .... XIV [1985], pp. 134-137) this short inscription remains "obscure" as he had already admitted in Sabaic Dictionary ...., p. 32, where bry is at least considered as a verbal form. But, he apparently failed to convince his three colleagues of the "laudemus invicem" gang of his 1962 etymology (cf. Die bisher radiae und tertiae Y/W im Altsüdarabischen. Eine etymologische und lexikographische Studie, Tübingen, 1962, p. 29). But, he may find some consolation in the fact that J.C. Biella, Dictionary...., p. 57, endorses his theory. However, Müller had already abandoned his opinion before 1980 because p. 2 of Nachträge .... (cf. above, p. ...) failed to mention bry. I maintain my etymology presented in Cahiers de Byrsa, 8 (1958-1959), pp. 173-174.

CIH 445. - The caption of W. Daum's Yemen... presents the antiquity as "Sabaean stele (altar?)." Had the caption mentioned that the width of the antiquity is 9 cm (cf. already J. and H. Derenbourg in RAAO, 1 [1885], p. 57, repeated in RES 635 of RES, II [1907], p. 67), the writer of the caption might hopefully have seen how ridiculous it is to consider a 9 cm (= 3 in 9/14) wide rectangle as an altar top. — The caption statement on a "lancer on a camel (caravan guard)" is imaginative, but groundless. CIH (II, p. 144) explicitely summarizes J. Mordtmann's analysis of the stela in ZDMG, 35 (1881), p. 433; also referred to by RES, II, p. 67, no. 635, which speaks of a mounted horseman preceded by his camel, a scene which must have been repeated many times every day, viz an Arab on horseback with his favorite weapon, his everyday companion and following his camel. — The caption also gives the two measurements "35 x 23.7 cm;" thus, the proportion is 1.47. These measurements are erroneous, no matter were they come from. Ever since J. and H. Derenbourg's paper in 1885 and RES 635 (1907), the measurements are "55 x 29 cm. The measurements of CIH's photograph, viz 29.5 x 15.5, and of the museum photograph, viz 22.1 x 11.3 cm, give both the proportion of 1.9, and this is irreconciliable with 1.47 of the caption. Yemen...'s measurements are so aberrant that W. Daum must have copied them from a misplaced file. Furthermore, CIH failed to mention that the letter height is 2.5 cm, as already given by J. and H. Derenbourg and repeated by RES. — Müller translates wlqa'n/'ttr/srqn as "And Attar Šariqan may smite (or: deter)." Five errors must be corrected in this extremely short pericope.

a - The spelling "Attar" is erroneous because "A" normally represents "'A" in the transliteration of arabicists, but never "'A;"

b - "Šariqan" is doubly erroneous; "šariq" is the Arabic spelling of a noun, "the eastern side;" not of the adjectif that is šarq. Furthermore, the ending "an" is unexplicable; it is an error instead of "ān;"

c - The wish expressed by lqa'n is rendered by a sure affirmation "[illegible] may" which is an erroneous translation of German "[illegible]" [illegible] ...., p. 52A); and

d - The verb qm' does not mean either "smite" or "deter," which, as "overthrow" of Sabaic Dictionary ...., p. 105, are imaginative or lyrical adaptations of qm' = "subjugate" (cf. my Sabaean Inscriptions...., p. 4[illegible], and [illegible] Dictionary...., p. 458).

Müller translates hrš as "destroy" (cf. also Sabaic Dictionary...., p. [illegible]), here again, is an imaginative adaptation of "obliterate" (cf. also [illegible] Dictionary...., p. 212). Finally, his translation of the imperfect yhrš as "who wants to destroy" needlessly and wrongly introduces an absent verb into the South-Arabian formula, "to want;" the verbal form is adequately rendered as "who would obliterate." South-Arabian deals with facts, not with intentions or wishes.

SoS 9. - The inscribed table referred to by Jacques Ryckmans (cf. above, pp. 106-107) is found on p. 54. The translation of the text is given in the caption, where the first two personal names are erroneously read "Ḥaqwa" and "Wakilum" instead of Ḥaywum and Wakilum.

The plaque is described as a "sacrificial table" although there is not the slightest sign that any sacrifice has ever taken place upon it. The expression "[illegible] platte" of the German edition (cf. W. Daum ed., Jemen, p. 55) is correct.

W.W. Müller's edition of the text (cf. Archäologische ...., IV [1987], 1988, pp. [illegible]-188) offers all the characteristics of his well-known blinded classical Arabic formalisticism. F.ex., how is any reasonable human being going to justify that a name, such as South-Arabian wklm must at all cost be vocalized like Arabic wakīl or Sabaean wkylw of which the vocalization still remain uncertain?

Müller foolishly claims that wklm is known in Sabaean only as the name of a house in Ja 562/2. Of course, Müller's narrow-mindedness and vindictiveness easily explain that he sweeps under the rug the masculine name wklm of Sabaean in [illegible] (of the same period) from J. 'Amūd al-'Ayraf, south of Mārib, published in my Miscellanées...., XI (1980), pp. 42 and 58A and pl. 6 and which, to Müller's greatest shame, is seen in the photograph 48 (top right) of the same [illegible], Part 1, as it had already been showed in Sources for the History of Arabia, Part 1, Riyadh, (1399/1979) 1981, pl. 56 (upper left), 2nd photograph after p. [illegible]. On the basis of the theory of H. von Wissmann, who was conspicuous for his grossly inaccurate facsimile of letters, Müller dates the text from the beginning of the [illegible] century B.C. This date is two centuries too low. It should, however, be noted that

the letter m is not close in ScS 6, 9 and 12, another datum which contradicts Pierenne's straitjacket scaffolding.

J - Further notes on W.W. Müller's handling of ScS 5, 7 [illegible]

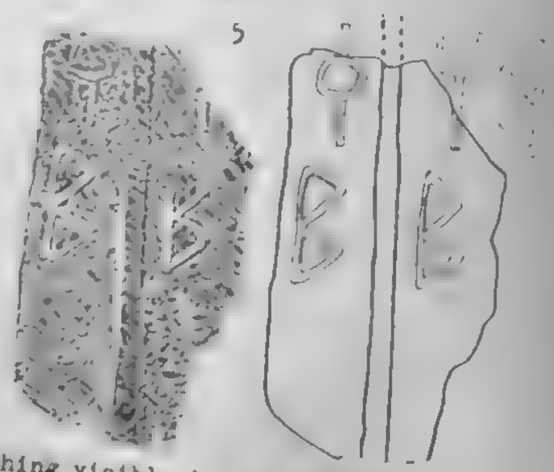
1 - Introduction: ScS 5.

The study of ScS 5 is inserted here because it exemplified J. Schmidt - W.W. Müller's collaboration, which treats the fragment ScS 5 almost as a [illegible] by refusing to give that precious fragment the attention it deserves and by limiting their effort to a mere careless presentation in Archäologische..., I (1982..). As a matter of fact, the caption of its facsimile does not even mention its siglum; the antiquity is simply presented as an anonymous "Inschriftfragment." The siglum is not printed in exergue as the other numbers 1, 2, 3 and 4 in Müller's text; it is lost between parentheses inside Müller's last paragraph of p. 106.

a - The fragment ScS 5 is not illustrated by a photograph, but only by a fancy facsimile in l.c., fig. 29 of p. 96.

If the facsimile is the work of a professional draughtsman as can be seen in the setting of hatchings to match the various spots of the surface, the irregularities of the two m's and the shapelessness of the ellipsoid of l.1 instead of a circle prove it to be an inaccurate facsimile even though the whole design is rather pleasant to look at. Furthermore, it is also incomplete as the bottom edge of the piece is not even drawn. Finally, the facsimile is not even accompanied by a scale; therefore, the reader cannot be certain of being presented with a design on scale. And since the author was not an epigraphist, the reader cannot be certain that nothing above the ellipsoid of l. 1 is preserved.

The facsimile of Archäologische...'s fig. 29 is reproduced on the right in A, while B is my tracing of A with my restoration of the 3 upper letters.



b - Schmidt informs the reader (p. 96) that it is a piece of limestone, but gives no measurements at all. Since the facsimile has no scale, nobody can even guess the approximate size of the letters. Schmidt also states that the transversal axis of the grooves is U. However, the hatching visible in the facsimile points to V, instead of to U. But, it should be noted that the hatchings of the facsimile are

partial and inconsistant, another indication that the attention of the draughtsman was neither sustained nor precise. The lines inside the letter [illegible] demarcate shade and light. At any rate, those hatchings [illegible] shade inside the cut instead of the shape of the cut. Nobody knows what the author had in mind when he/she was drawing the hatchings.

c - W.W. Müller. - Being the epigrapher, Müller had the duty to see to it that the fragment was properly published with a scaled photograph. [illegible] case, his inborn flattering instinct dictated him to remain silent [illegible] set J. Schmidt. On the other hand, his amateurish attitude toward the few letters of the fragment indicates that he was not willing to waste his time on a broken piece with 3 and 1/2 letters according to his understanding.

Müller's examen, which cannot be called a study, of ScS 5 (p. 106, [illegible]) contains a [illegible] more than 4 (four) lines, mostly devoted to the self-indulgent remark that [illegible] can be gotten from such a hopeless scrap. His initial reflection, however, contains a manifest error. Müller, indeed, speaks of a "Y mit einem grossen, die halbe Buchstabenhöhe einnehmenden Kreis." Although the reality is staring him in the face, Müller still did not see it, viz it is most obvious that on the original facsimile the height of m is 2 cm, but

that of his "Y" is 1.5 cm only provided that the letter height is the same. This means that the upper quarter of the letter is missing, and the original letter is q. What a pity that it did not please J. Schmidt to publish a scaled photograph! But, the main responsability lies with W.W. Müller who, as the epigrapher, had to see to it that the photograph was released and published. Unfortunately he failed. He also failed to give the measurements of both the stone and the inscription. How could he manifest more clearly his disdain of the fragment?

With the sequence of ⌜q⌝mm assured, the name that comes first to mind in the present collection is mhqmm. Thus, I restore the fragment [illegible] follows: ← ⌜qh⌝[m,/nb/....] 1 ...., son of [illegible]

→ m[illegible]/h[illegible]/w[illegible] 2 [illegible], [illegible] dedicated [illegible]

The object of the dedication was the building to which the inscribed stone belonged; for its absence, cf. also below, ScS 12 and Ja 3237. - mhqmm is also found in [illegible] as a masculine name. Beside the preceding parallel, the name that would come first to mind is hqmm, the name of a member of the famous tribe Halil, who wrote one line in the onomastica lists, Ja 2848 ai (cf. my Carnegie [illegible] Pittsburgh, 1976, pp. 51, 208A, and tracings in pl. 12 R).

2 - ScS 6 (cf. Archäologische..., IV [1983] 1988, pp. 185-186 and pl.

[illegible] and c).

For J. Schmidt's description of the incense burner, but without the measurements of the text, cf. p. 184. There is no cross-reference in Müller's text. Müller spends no less than eleven lines (p. 185) in an attempt to prove that

"[illegible] Schmidts Räucheraltars beschrieben und [illegible] der Mondsichel [illegible] auf der ersten Seite beginnen [illegible]."

The statement introduced by the conjunction "Da" does not and cannot in any way justify the main proposition, but it shows how deviously Müller builds up his arguments, and it is on the basis of such an erroneous argumentation that he [illegible] his [illegible] understanding of the text as follows:

"[illegible] (B) [illegible] ←
[illegible] (A) [illegible] →
[illegible] der Sohn des Qaf-
[illegible] Bar hat gewidmet dem Waddum Du-Ma=
[illegible]."

without informing the reader, Müller fraudulently inverted the two sections of l.1 for the sole apparent purpose of having qwwm in the front. This is an imposture invented to lure the reader into approving his concoction! Here follows the transliteration of the text with the stippling indicating Müller's dissection of the text and also showing that he does not specify to which of his lines the word divider :. l.1 of the right-hand side actually belongs.

Front	Right-hand side		
←.....	.l.1	?	←...l.2 B
fq/nb/mqhy	qwwq	/	mᶜqas
qfm/dbwr/h	qny/wdm/dr		
l.2 A.....→			.....→

Müller's treatment of the text shows two irregularities, viz

a – his text begins in the middle of a line, not at the beginning;

b – the author's name is divided into two sections in such a way that the onlooker would first see the second section of the name.

Müller' error originated from the fact that he did not know what to do with qwwm on the left of "mᶜqas," viz he failed to recognize that the text is a dedication of a human being to the divinity. Therefore, the left half of his l.1, qwwm, in fact belongs to l.3, which is engraved at the level of l.1. The schema of the text is similar to that of CIE 439 (cf. above, p. 97); therefore, qwwm, instead of being the male dedicator to the deity, as Müller has it, is in fact the dedicated woman,

as are ʾlkbr of ScS 2/2, [.]ssmw of ScS 4/2 (instead of erroneous "[illegible]" of Müller), or rʾbm of ScS 7 ; cf. below, remarks on ScS 12.

The following graphic of ScS 6 clearly shows Müller's obvious errors:

	Front	Right-hand side	
1	[illegible]	[illegible]	3
2	[illegible]	[illegible]	2

ScS 6

1 ←	fq/nb/mqhy	qwwq/mᶜqas	←	3
2 →	qfm/dbwr/h	qny/wdm/d[illegible]	→	2

1 Yahqim, son of Qaf- 3 waᶜum, [his wife] Qawwum.
2 qafum, he of (the family) Bawâr, has dedicated to Waddum, Him of Mu-

yhqm, cf., e.g., my Sabaean Inscriptions..., p. 408B. – qfqfm, cf. Arabic qafqef "se blottir, être assis sur le derrière" (cf. C. Denizeau, Dictionnaire des parlers arabes de Syrie, Liban et Palestine, Paris, 1960, p. 428), a parallel not given by Müller. – bwr, a personal name in Sabaean Ja 2940 a; a parallel not given by Müller. – qwwm, cf., e.g., Ja 2948 a; a parallel not given by Müller. Here again, Müller gives another example of his blind pan-classical Arabic fanaticism when he claims that his vocalization of qwwm as "Qawwâm" is justified by al-Hamdānī's al-Iklīl, vol. 10, edited by Muḥibb ad-Dīn al-Ḫaṭīb, Cairo, 1368/1948, p. 247, l. 16 (also in p. 248), where the reader finds "al-qawwâm" (cf. also O. Löfgren, al-Hamdānī, Südarabisches Muštabih, Uppsala, 1955, p. 42, no. 831), which may correspond to South-Arabian qwm/qwwm, not to qwwm; cf. Arabic qawwâm "[illegible], rectum; statura" (cf. G.W. Freytag, Lexicon arabico-latinum, Halle , III (1835), p. 517B). Qawwum is the name of Yahqim's wife; cf. above, Turner 1, Gl 1522 and 1,23 for a similar formula. For wdm/drsmᶜm, cf. already Ja 3223/2-3 (to be published).

3 – ScS 7 (cf. Archäologische..., l.c., pp. 186-187 and pl. 35 c-e).

1 – As in ScS 6, for J. Schmidt's description of the votive plaque without the measurements of the text, cf.p.184; there is no cross-reference in Müller's text.

2 – Müller also fails to state that the text begins on the right-hand lateral side and proceeds leftward to the front and the left-hand side.

3 – Müller's edition is particularly narrow-minded and bias, as usual, with another example of his pan-Islamical Arabic fanaticism and a loathsome case of voluntary distortion of Nöldeke's writing.

a – No remark at all on the very old letter forms exhibited by the text. Müller is interested exclusively in "die grosse Wahrheit der mit erhabenster Gesinnung [illegible] Gegensatz zur Platte aus polierten Marmor" (p. 186). [illegible] "grossy" is Müller's confusion of two pairs of facts which have nothing in common, viz the beauty of polished surface and the non-professional letter forms on the one hand, and on the other hand the non-professional letter forms and the [illegible]. These three facts cannot be compared with each other. The style of the letter forms which is characterized by the very wide h with a very short stem belongs to the first palaeographical period. This text is a precious example showing the difference between the graffiti lettering (cf. also ScS 12) and the monumental form (cf., e.g. ScS 9) belonging to the same period.

b – Müller claims that the 1st element of the author's theophoric name composed of three letters is "nicht mehr erhalten", viz "...ʾl ...ʾil" (p. 186). Yet, the left section of the third letter m is still clearly visible on the stone; thus, [..][mʾl. Müller also errs when he reads the divine name "wd," an orthograph that does not exist in this series of texts; all of which have wdm; cf. ScS 1/2, 2/1-2, 3/2, 6/2, 10/3-4 and 12; the last m is still clearly on the stone; thus, wdm instead of Müller's erroneous "wd."

c – It is on the question of the name rʾb that Müller really goes overboard.

(1) Here again, South-Arabian rʾbm should be spelled "riʾāt" because it "erfolgt nach" the Arabic pronounciation. What an empty rubbish repeated all over again!!! And to make it even worst, Müller suggests "piʾātua."

(2) He claims that the Arabic name "riʾāb, dessen Bedeutung nach Th. Nöldeke 'Schliessung eines Risses, [illegible] ist"(p. 186). This is untrue: all Nöldeke speaks of is "رُبَّة = palm. rbt" (cf. Beiträge zur semitischen Sprachwissenschaft, Strassburg, 1904, p. 100, l. 22); he does not speak of rʾb at all, and neither Arabic riʾāb nor Palmyrene rbt is South-Arabian rʾbm. There can hardly be any doubt that Th. Nöldeke's explanation of ZDMG, 24 (1870), p. 89, which was endorsed by M. Lidzbarski in Handbuch der nordsemitischen Epigraphik ,vol. I, 1898, p. 367, and by G.A. Cooke, A Text-book of North-Semitic Inscriptions, Oxford, 1903, p. 312, is wholly unacceptable; cf. also J.K. Stark, Personal Names in Palmyrene Inscrip-

[illegible], p. 1112, simply states: "Fest. [illegible]." There is, indeed, [illegible] of no justification for suggesting the replacement of a central [illegible] by a [illegible] vowel.

d – Müller then discusses the following name saying that the central position of the missing spout of the libation table suggests that only the initial letter of the 4th name is missing and that the letter is most probably g without, however, excluding the possibility of h or ḥ.

Müller fails to point out these three important features, viz

(1) parallelism with the right section of the central section requires only four letters in the left section; thus, only one letter is missing;

(2) the missing letter must be either w or ʿ because any other letter would have left its lower left corner or, in case of h, y, etc., the lower extremity of its shaft;

(3) none of those short dedications of human beings ever spells out the family/clan of his/her origin; thus Müller's translation "den [Gi]rābiter" is unfounded. The letter ʿ, which would give [ʿ]rbyn, is also excluded because the word should read [ʿ]rbytn since rʾbm is the name of ...mʾl's wife.

I read the inscription ScS 7 as follows:

right-hand side	front	left-hand side
[..][mʾl/mqny/wdm	rʾbm/ /[w]rty	[illegible]

[..]mʾil has dedicated to Waddum, his wife, Raʾbam (and) his son, Waqnay. [illegible] by Ḏāt-Ḥiyān.

4 – ScS 12 (cf. [illegible], p. 149 and pl. 34 d).

The photograph of pl. 34 d is printed upside down!!! – J. [illegible]'s following statement is most amazing: it reads as follows:

"Bei den Inschriftenfunden Schm Samsara 11 (Taf 34 c) und Schm Samsara 12 (Taf 34 d) handelt es sich um vermauerte Spolien, von denen jeweils nur eine Ansichtsfläche sichtbar ist und die infolgedessen als Fundstücke nicht beurteilt werden können."

How is it possible for a true archaeologist to declare unworthy of any [illegible] description two inscribed stones which he presents as "vermauerte Spolien"? It is incredible. And consequently, the reader does not know what kind of stone they are; no measurements are given and, as usual, no letter height. Even Müller does not improve upon Schmidt's total silence; he slavishly repeats "vermauerter Stein." Furthermore, in his simplemindedness, Müller considers "sicherlich" the stone as being a fragment of a dedication of human beings as in ScS 2, 4 and 7; and he takes almost three lines to state such a simple opinion. The first two texts, however, do not

3 – Müller's edition is particularly narrow-minded and bias, as usual, with another example of his pan-classical Arabic fanaticism and a loathsome case of voluntary distortion of Nöldeke's writing.

a – No remark at all on the very old letter forms exhibited in the text. Müller is interested exclusively in "die grosse Schrift der roh eingeritzten Buchstaben steht in krassem Gegensatz zur Platte aus poliertem Marmor" (p. 186). What actually is "krass" is Müller's confusion of two pairs of facts which have nothing in common, viz the beauty of polished surface and the non-professional letter forms on the one hand, and on the other hand the non-professional letter forms and the style. These three facts cannot be compared with each other. The style of the letter forms which is characterized by the very wide h with a very short stem belongs to the first palaeographical period. This text is a precious example showing the difference between the graffiti lettering (cf. also ScS 12) and the monumental form (cf. e.g. ScS 9) belonging to the same period.

b – Müller claims that the 1st element of the author's theophoric name composed of three letters is "nicht mehr erhalten", viz "...ʾl ...ʾil" (p. 186). Yet, the left section of the third letter m is still clearly visible on the stone; thus, [..][mʾl. Müller also errs when he reads the divine name "wd," an orthograph that does not exist in this series of texts; all of which have wdm; cf. ScS 1/2, 2/1-2, 3/2, 6/2, 10/3-4 and 12; the last m is still clearly on the stone; thus, wdm instead of Müller's erroneous "wd."

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(1) Here again, South-Arabian rʾbm should be spelled "Riʾāb" because it "erfolgt nach" the Arabic pronounciation. What an empty ruttish repeated all over again!!! And to make it even worst, Müller suggests "Riʾābum."

(2) He claims that the Arabic name "Riʾāb, dessen Bedeutung nach Th. Nöldeke 'Schliessung eines Risses, Herstellung' ist"(p. 186). This is untrue: all Nöldeke speaks of is "رِئْبَة = palm. rbt" (cf. Beiträge zur semitischen Sprachwissenschaft, Strassburg, 1904, p. 100, l. 22); he does not speak of rʾb at all, and neither Arabic riʾāb nor Palmyrene rtt is South-Arabian rʾbm. There can hardly be any doubt that Th. Nöldeke's explanation of ZDMG, 24 (1870), p. 89, which was endorsed by M. Lidzbarski in Handbuch der nordsemitischen Epigraphik, vol. I, 1898, p. 367, and by G.A. Cooke, A Text-Book of North-Semitic Inscriptions, Oxford, 1903, p. 312, is wholly unacceptable; cf. also J.K. Stark, Personal Names in Palmyrene Inscrip-

tions, Oxford, 1971, p. 111B, simply states: "RRT. Unexplained." There is, indeed, no need or justification for suggesting the replacement of an original ʾalif by a long vowel.

d – Müller then discusses the following name saying that the central position of the missing spout of the libation table suggests that only the initial letter of the 4th name is missing and that the letter is most probably g without, however, excluding the possibility of h or ḥ.

Müller fails to point out these three important features, viz

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I read the inscription ScS 7 as follows:

right-and side	front	left-hand side	
[..][mʾl/hqny/wdm	rʾbm/	/[w]rby	n/ Symbol bdthym

[..]mʾil has dedicated to Waddum [his wife] Raʾbum [and][his son] Rabyān. Symbol By Dāt-Ḥimyam.

4 – ScS 12 (cf. Archäologische..., l.c., p. 189 and pl. 34 d).

The photograph of pl. 34 d is printed upside down!!! – J. Schmidt's following statement is most amazing: it reads as follows:

"Bei den Inschriftenfunden Schm/Samsara II (Taf. 34 c) und Schm/Samsara [illegible] um vermauerte Spolien, von denen jeweils nur eine Ansichtsfläche [illegible] als Fundstücke nicht beurteilt werden konnen."

How is it possible for a true archaeologist to declare unworthy of any [illegible] description two inscribed stones which he presents as "vermauerte Spolien"? It is incredible. And consequently, the reader does not know what kind of stone they are; no measurements are given and, as usual, no letter height. Even Müller does not improve upon Schmidt's total silence; he slavishly repeats "Vermauerter Stein." Furthermore, in his simplemindedness, Müller considers "sicherlich" the stone as being a fragment of a dedication of human beings as in ScS 2, 4 and 7 and he takes almost three lines to state such a simple opinion. The first two texts, however, do not

[illegible] this thesis because, according to him, ScS 12 reads ...]wdn mhqm. But, the precedent formula does not exist in the first two references, viz

ScS 2/2 has hqny ʾlkbr; and

ScS 4/2 has ...]ʿs]ʿrm]ʿrm ...]ʿsshw

Müller transcribes the personal name of ScS 4/2 as "[r]ʾshaw." The ʿ is a misreading for s of which the diacritical appendix is straight vertical. Note also that ʾlkbr (ScS 2/2) as well as]sshw (ScS 4/2) are the names of the wives of the respective authors. Of course, those two names belong to unspecified men according to Müller, cf. "(den) Ilkabur" (p. 104) and [(den) Ra]ʾshuru" (p. 105). Finally, not even [illegible] supports Müller's interpretation of ScS 12.

The long, and longest, part of Müller's commentary, almost 8 1/2 lines, is devoted to rehashing commonplaces about mqqm. Yet, in spite of his fantasy, he failed to see the obvious, fascinated as he was by the name mhqm, viz he failed to point out the two most important features of the inscribed stone, viz

(1) no letter or part of letter is engraved on the first 6 mm to the right of wdn, after the last 10-11mm to the left of mhqm. Yet, the space between the letters in the text is 2-3 mm; and

(2) the shape of the stone is so rough and so coarsely cut that it could not be a section of a long text; it has to stand alone, and the inscription is complete:

wdn mqqm "To Baddan Muhqimum [has dedicated (this).]

This text both reverses and abbreviates the ordinary dedicatory formula, but the divine name which happens to be also wdn, as here, already starts the dedicatory text Ja 5222/1 (to be published).

Three additional notes.

— Note to p. 95, above the last paragraph.

c - Primary, the mention of the cubic block CIH 692 is all the more wrongly referred to by Jacques Ryckmans that the inscription manifestly engraved by a non-specialist (cf. the ugly forms of both f and y which, respectively, look like some kind of pointy kettle and an upside-down house), shows a widely open m with the left side as an hyperbola which places the text at least four/five centuries later than the boustrophedon period. Therefore, it takes a deranged mind to refer to such an antiquity in the study of an old libation slab with a boustrophedon text.

— Note to p. 97, below the diagram.

b.b. Müller's translation of CIH 439 in H. von Wissmann, Zur Archäologie..., Istanbul, 1964, p. 57, must be corrected on the basis of my Carnegie Museum..., Pittsburgh, 1976, pp. 73-74.

— Note to p. 105, below the second paragraph.

[illegible] Ancient's servility (cf. below, p. [illegible]) [illegible] translation of wldnw/wqqyrw as "[illegible]" [illegible], p. 55). Furthermore, he transcribes [illegible] divider as a simple period!

— — — — —

Word list

[illegible]gh (lunar div.) Turner 1/2
[illegible] (pers.n.) CaTh 7
[illegible] (invoc.prepos.) Turner 1/2; cf. also dthmym, ʿttr
[illegible]wr (fam.n.) d": ScS 6/2
[illegible] (masc.rel.pron.) cf. bwr, ʿbyt, [illegible]
[illegible]hmym (solar fem.div.) Turner 1/2; b": ScS 7
[illegible]w (masc.pers.pron.), cf. wld, qny
[illegible] (dual pers.pron.) cf. [illegible], qny
[illegible] (v.; qny) Turner 1/1, ScS 5/2, 6/2, 7, 12
[illegible]da (lunar div.) ScS 5/2, 6/2, 7, 12
wld (pers.s.) pl. in "hw: Turner 1/1-2; "hmy: (Gl 1524/6)
[illegible]ym (pers/n.) Turner 1/1
[illegible]byt (temple n.) d": Turner 1/1.
[illegible]y.tʾ (fam.n.) Turner 1/1
[illegible] pers.n. [illegible]
[illegible] (fem.pers.n.) [illegible]
[illegible] (temple n.) [illegible]
[illegible] (pers.n.) [illegible]
[illegible] (lunar div.) Turner [illegible]
[illegible] (pers.n.) Turner [illegible]
[illegible] (stellar div.) Turner [illegible]; [illegible]: Turner [illegible]
[illegible] (pers.n.) Turner [illegible]
[illegible] (fem.pers.n.) [illegible]
[illegible] (pers.s. in "[illegible]: Turner [illegible]; [illegible]: Gl 1424/6-7]
(v.) cf. 4th form [illegible]
qfqfa (pers.n. [illegible])
rʾbn (fem.pers.n. [illegible])
rtyn (pers.n.) ScS 7

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[illegible] - Fāwite 1:
[illegible]'s funeral inscription
[illegible] Qaryat al-Fāw.

A - Introductory note on the place name.

As at many other similar cases, the spelling of the name al-Fa'w has changed in the past. When I was working there in January 6-18, 1969 (cf. JaMAR, [illegible], p. [illegible]), the name was written Qaryat al-Fa'w, which was also the spelling used in Gazetteer, [illegible], Arabian Peninsula, Washington, 1961, p. 336A. However, the commander of the local police camp gave me the spelling of "al-Faw" (cf. JaMAR, [illegible], p. 122, note a); this orthograph involving the drop of ' was adopted by Müller, pp. [illegible], 172, 175 and map at the end of the book, and AnQP. But, the former spelling of [illegible] is found in Gazetteer - Saudi Arabia, Washington, 1978, p. [illegible], and [illegible], p. [illegible]. This spelling, however, was rejected by A.F.L. Beeston (cf. [illegible], p. 122 and W.W. Müller who maintains "al-Fa'w" (cf. FiS, p. 33)!!!

B - A.R. al-Ansary.

The funerary inscribed tombstone Fāwite 1 was discovered "by the southern entrance" of a tomb during the excavations conducted at Qaryat al-Fāw, as stated by its publisher, the excavator himself, A.R. al-Ansary in AnAJ, pp. 5-11 (in Arabic), especially pp. 6 + 8 (transliteration), 7, no. 1 (facsimile), 8 (translation) and 14A (black-and-white photograph). The discovery was already announced in Sources of the History of Arabia, Abstracts of the Papers, Riyadh, 1978, pp. 61 and 64 (in Arabic, and also in AnMT, p. 16, no. 6 (presentation of the antiquity and paraphrase of a partial translation) and p. 17, top (same black-and-white photograph as above). The author reedited his Arabic translation, to which he added his English rendering and a color photograph in AnQP (1981), respectively, pp. 21A (Arabic section), 20A and 146 (English section); this color photograph is also reproduced on the outsides of the jacket of both AnQP and AnPIA. Note that the title of AnMT does not begin with "dalīl," as given by Jacques Ryckmans (cf. AnPIA, p. 82, note 13, where "al-Ma'raq" must be corrected to "al-ma'riq"), W.W. Müller (cf. FiS, pp. 31, fn 6 and 7, and 36, where the word "DALĪL" is printed in capital letters as if it were the author's name!), and M. Kropp (cf. PSAS, 22 [1992], p. 62), who reports a testimony on mdqnt being "a kind of niche in the wall ... in the region of El-Qudiane - Djerid - Touzeur - Naphta" (p. 62, fn 22). A letter of April 21, 1993, from the Institut des Belles-Lettres arabes of Tunis informed me that mdqnt with the aforementioned meaning and madfan as "an underground granary" do not exist in that

country. Besides, they are not listed in A. Nicholas, Dictionnaire arabe-français, Tunis, 1938, a dictionary apparently unknown to Kropp! The word "dalīl" is not a part of the title because it is printed well above the title itself and in different color on the front cover, and also because it does not appear in the title printed as running head on pp. 1 and 3. In the same reference of W.W. Müller, his spelling of "Fa'w" must be corrected to Fāw, and that of "al-ma'riq" must also be corrected to "al-ma'riq" because of his spelling of both "at-tānī" and "ar-Riyāq." For the plan of 'Āgil's tomb and the color photographs of both its entrance and interior, cf. AnQP's whole p. 47, respectively, nos. 5, 7 and 6, 8.

For the inscriptions engraved on the western side of J. Tuwayq, east of Qaryat al-Fāw, cf. JaMAR, IV (1973): Ja 2524-2814. The color photographs of some of those texts are printed in AnQP, viz Ja 2768 a-ah on p. 142 (cf. also pp. 148 and 141 and the jacket) and Ja 2772 c-ac + 2771 in p. 143, no. 7 (left and right, respectively).

Here follow the editor's Arabic transliteration, two Arabic and one English translations.

(١) [illegible]
[illegible]
(٢) [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
(٨) [illegible]
[illegible]
(١٠) [illegible]

(cf. AnAJ, pp. 6 and 8, Arabic section)

1 'Ajl bin Haf'ām has built for his brother Rab'il-Bin
2. Haf'ām a tomb, for himself and his son
3. And his wife and grandsons, and great grandsons
4 And their lawful free women of al-Ghalwān
5. And asked for them the protection of Kahl, Lah and 'Athar-Ashraq
6. To preserve them from all distress and weakness
7. And the wickedness, and their wives likewise forever
8. From all losses, otherwise may,
9 Heaven rain blood and the earth
10 Be a blaze.

(cf. AnQP, p. 20A, English section)

(١) عجل من هفعم بني لحبه رب ناس
(٢) هفعم قبرا وله ولولده
(٣) ومرأته واحدة واحداد احداده
(٤) وبناتهم الحرائر من كل عليوان
(٥) فاخاده بكيل ولاه وغد
(٦) شرق من كل صبق وون
(٧) وشر وزوجتهم لنا
(٨) من كل حسارة ولا مسطر
(٩) السماء دما والارض
(١٠) سعبرا

(cf. AnAJ, p. 8, Arabic section)

(١) عجل من هفعم بني لحبه رب ناس
(٢) هفعم قبرا وله ولولده
(٣) ومرأته واحدة واحداد احداده
(٤) وبناتهم الحرائر من كل عليوان
(٥) فاخاده بكيل ولاه وغد
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(٨) من كل حسارة ولا مسطر
(٩) السماء دما والارض
(١٠) سعبرا

(cf. AnAJ, p. 11A, Arabic section)

(The order of the last three quotations was inverted to suit the setup of p. 119). The two major changes of the revised Arabic text are [illegible] (l.1), which became [illegible], and a hyphen is placed between ʿtr (l.5) and ʾarq (l.6).

The facsimile published by the editor of AnAJ, no. 1, is inaccurate for all letters are distorted, and even ʾ of ʾh (l.1) is erroneously traced as "s." The black-and-white photograph of AnAJ, p. 11A, is less legible than the color photograph of AnAP, p. 146, but the left edge of this photograph was recut so that f (l.4) and ṣ (l.8) are fragmentary, and m (l.5) is almost entirely missing.

al-Ansary's translation is difficult to endorse because of the following reasons, viz

l.1: the introduction of a hamza in rbbl is unjustified; and bn after rbbl is not a part of the name;

l.3: although the last word is wlhm in the facsimile, both translations have the personal pronoun in the singular; [illegible] was erroneously read as [illegible]. l.4: ṯyr is erroneously treated as an adjective qualifying the preceding word hqlm;

ll. 5-6: ʾarq following ʿtr is not a part of the divine name;

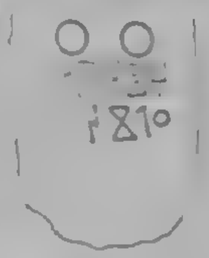
ll. 8 and 9: k is gratuitously added to the original text;

l.9: ʾrtnm is inexplicably translated as "their wives," which should be ʾrʾthm; cf. ʾrʾth of ll. 2-3; it is not easy to read [illegible] as [illegible].

l.8: the translation of wks as "loss, damage" is unacceptable; and

l.10: the letter š is already transcribed as "s" in the transliteration of the text (cf. AnAJ, p. 8). The unfortunate oversight of leaving the letter š incomplete could be responsible for the wrong interpretation of ll. 9-10. The preceding explanation, however, is not confirmed by the treatment of the limestone proscynema of p. 144, no. 7 = Ja 3244; cf. AnAP's facsimile to the right; the three n's are dextrograde. The text may be read as follows:

hzn/bn	1	Ḥazzān, son of	Ja
ʿlzn	2	ʿAlizān.	3244



In his reading of the text in both English and Arabic (p. 145 A and B, respectively), h is read "ḥ." The addition of a diacritical sign under h seems to come from the wish of connecting the name hzn to the well-known ḥzn, as the root "hzn" does not exist in Arabic. Cf. the Safaitic personal name hz, e.g., in CIS 1461. Another example of such a distortion is šʿr of Fāwite 1/8 (cf. below). – ʿlzn is known as a feminine personal name in Ja 2760 b/2 (also from Qaryat al-Fāw; cf. JaWAR, l.c., p. 81 and pl. 16).

According to AnAP (p. 284), the "language" of the authors of the inscriptions "was a blend of southern and northern dialects, and it also had features of northern grammar... the language of the north is clear." These statements must be understood in the light of the overwhelming use of the South-Arabian mimation -m and of the origin of that dialect.

It should be strongly emphasized that AnAP, who publishes the editor's revised translation, expressly lists in his "Selected Bibliography" (p. 30A) A.F.L. Beeston's paper on the inscription (cf. below).

C – A.F.L. Beeston.

Beeston devoted the first half of one of his papers to his study of Fāwite 1 (cf. BSOAS, 42 [1979], pp. 1-2). Here follows his translation which, for the sake of the reader, is here below divided according to the lines of the original inscription:

1 "ʿIgl bin Hafʿam constructed for his brother Habībīl bin
2 Hafʿam the tomb: both for himself and for his child and
3 his wife, and his children and their children's children
4 and womenfolk, free members of the folk Ghalwān. and
5 he has placed it under the protection of Kānil and Lāh and ʿAthtar
6 al-Sharīq from anyone strong or weak, and

anyone who would attempt to sell or put (it) in pledge, for all time
[illegible] without any demarcation, so long as the sky
[illegible] produces rain [illegible] the earth
[illegible] forever" (p. [illegible]).

Beeston's translation and commentary, the superficiality of which is in [illegible] with its author's [illegible] pan-classical Arabic fanaticism, will be discussed [illegible] "al-Faw" or "Faw."

D - Ms. Bâfaqîh's [illegible].

The book entitled Mukhtârât min an-nuqûsh al-yamaniyat al-qadîmat [illegible], [illegible] authored by M.A. Bâfaqîh, A.F.L. Beeston, C. Robin and M. al-[illegible], contains, as indicated by its title, some Selections ... from South-Arabian inscriptions. Yet, according to p. 473 of "Contents," the list of the chosen texts includes five sections, viz the four dialects of Saba', Ma'în, Qatabân and Hadramawt and, in the fifth place, the sole present text mentioned as "5. Text from Qaryat al-Faw." This title occupies the whole p. 341; and pp. 342-343 present the result of Bâfaqîh's study of the text now listed as "al-Ansary - al-Faw, no. 1" which is followed by a blank (p. 344).

Not a single word from the inscription is mentioned or referred to in both lists of "words" (pp. 345-412) and "Names" (pp. 413-464). But, the inscription is resurrected in the final list of the book, that of the inscriptions and even in the first place (p. 466). Moreover, the absence of all logic in the book and its numerous irregularities are here illustrated: not a single sample of the well-known Hadramawt inscriptions is given, but one from Qaryat al-Faw! Finally, the particularity of the text of not being acknowledged in the last two lists is also shared by two other texts, Ja 986 (p. 334) and 996 (p. 335). Since these three texts did not contribute a single item to those two lists, they should normally be nothing but repetitions of entries already attested somewhere else in the book; in good logic, it was a mistake to waste the equivalent of a little more than five pages on those three texts. Incidentally, the initial name of the Hadrami king Ilrym is spelled "والريام" (p. 335), but "ءالرى" in the preceding pages, which is the normal rendering of ء of the theophoric names composed with ءل = ءإل (cf., e.g., pp. 416-419).

Because of an unknown reason, Bâfaqîh ignores al-Ansary's 1981 reedition of AnAJ, which is not even listed in his bibliography. Furthermore, Bâfaqîh reproduces al-Ansary's facsimile without correcting the erroneous "ه" to ء of ءن (l. 1). And, in spite of claiming to reproduce al-Ansary's interpretation, he nonetheless changed several letters of the original text; e.g., بنى لاخيه ربال of

al-Ansary became بنى لاحبه ربال; he also erroneously transfers the last word of l. 1 to the beginning of l. 2; he also erroneously transcribes the name علوان as علول (this, however, could well be an [illegible]). Most importantly, Bâfaqîh gives precedence to al-Ansary's interpretation of a text where Beeston is listed as the 2nd quadriga horse!, and as a consolation prize to Beeston, he publishes his Arabic translation of the latter's [illegible] in the explicative parenthesis according to which, in the dialect [illegible] ءنق, and ءنعر means نبات" = plants; for these words, cf. [illegible].

E - My study.

Here follows my tracing of the black-and-white photograph published in AnAJ; AnAJ's color photograph, although [illegible], clearly [illegible] of the letters as if reproducing some kind of [illegible] stretched out for the photograph taking.

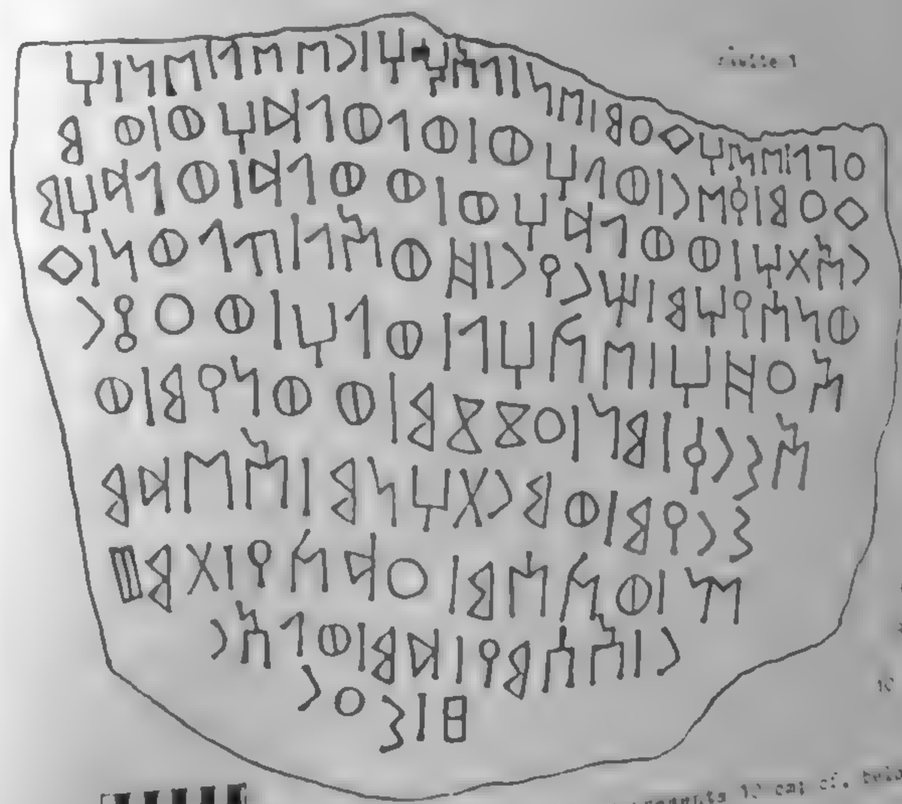
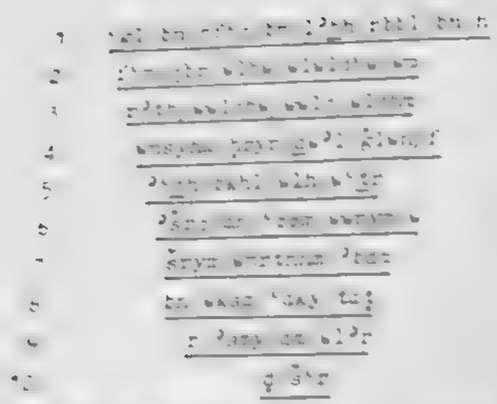


Plate 1

[■■■■■
[This handmade scale of AnAJ, p. 11A, represents 12 cm; cf. below, p. 124.
Then follow my transliteration and translation.



1 ʿAjil, son of Hafʿam, has built for his brother Rabbil, son of Ha-
2 fʿam, [this] tomb and [also] for himself and for his children and his
3 wives and his grandchildren and the children of their descendants,
4 and their women, [all] freeborn, these of the family of Ḏalwân. And
5 he has sought the protection of it [= the tomb] by Kahil and Lah and ʿAtar
6 ʾaš-Šarq from take-over or abandonment or
7 purchase or pawn forever
8 against deterioration until the sky
9 poured rain and the earth
10 vegetation.

1 – The measurements of the stone.

The only precise measurement of any item excavated at Qaryat al-Fāw is given in AnQF, p. 116, no. 1, which shows the photographs of pp. 103, top, and 116–117, to be about 1.28 and 9 times larger than nature, respectively.

There are 20 different handmade scales added to the objects from Qaryat al-Fāw; they are studied below, where the scale of Fāwite 1 is A (viz proportion width/height of each unit: 2x3) : 10 cm; composed of 10 rectangles resting on their small side, equivalent to 1 cm each, and checkered. The right edge of the extreme right unit is flanked by a very narrow blank delimited on the right by a very close-by vertical line. The purpose of this blank is to point out exactly the width of the last rectangle by isolating its right flank; in AnAJ, p. 11A = AnMT, pp. 16–17, no. 6 = GhSA, p. 323, no. 11; also in GhSA, p. 321, no. 6a, 324, no. 13a (a facsimile of one of the two knobs is found in AnQF, p. 93, no. 4), of which the same two objects are also in no. 13b (where the scale is in reverse position compared with that of no. 13a) = MaISA, p. 173 (but the negative was printed on the other side); the color photograph of AnQF, p. 93, no. 3 (no scale, and with a ring in each ani-

mal's mouth), and the right head, the same as in AnMT, pp. 14–15, no. 4, shows the same side as GhSA, p. 324, no. 13b. The measurements of the stone with ʿAjil's text are about 68.75 x 50.9 cm, and the letter height is about 5 cm.

2 – The onomastics.

None of the following valuable points was given by al-Ansary, Beeston, Müller and Ryckmans (cf. below, pp. 126–127); these 5 are interested only in their theoretical value.

The family (cf. ʾl of 1.4) name ḏlwn is attested in the South-Arabian gentilic ḏlwnym of Sa 149/2-3; cf. M. Höfner, Sabaeica, Hamburg, 1956, p. 438 and photograph on p. 48, bottom right, where reference is made to Safaitic name ḏ.w.n; cf. my Safaitic Notes, Washington, 1970, pp. 95–96, note 164. Note that G.L. Harding, An Index and Concordance of the Pre-Islamic Arabian Names and Inscriptions, Toronto, 1971, lists the same text LP 969 (= CIS 4381) under both names "ḏlwn" (p. 458) and "ḏrwn" (p. 454). Notably, the same gentilic word was also found on a tombstone from the same Qaryat al-Fāw in Philby-Qarya 1/4 (cf. G. Ryckmans, in Le Muséon, 62 [1949], p. 88, and photograph in pl. VIII, bottom left). Even more interesting is that the subject of Philby-Qarya 2/1 (cf. G. Ryckmans, l.c.), a text found in the same building as the preceding, is hfʿm according to the photograph of the same pl. VIII (not "yfʿn" as in Ryckmans' reading), and the father of the author of the present text also is hfʿm. This name hfʿm being found exclusively at Qaryat al-Fāw, derived, as it is, from the root fʿm, which is onomastically attested only in Safaitic fʿm of JaS 9 and 11, strongly suggests the identity of those two namesakes. The fourth text to be mentioned here also is very important, Kortler 4 (cf. W.W. Müller in MMM, III [1978], pp. 125–127 and pl. 7, no. 18): another Ḏalwânite, who had in his service Ywbʾl of Kortler 5, gives the most valuable information which definitively points to the Sabaean origin of the Ḏalwânite family or clan, viz he mentions the name of his favored deity, the well-known Sabaean god Ḏū-Samāwī, and the latter's symbol, ḏ, is reproduced as introducing the text (cf. A. Grohmann, Göttersymbole und Symboltiere auf südarabischen Denkmälern, Vienna, pp. 30–31 and 34). Although the divine symbol is clearly separated from the initial letter of 1.1 and, therefore, had to be understood as a divine symbol, yet Müller still needed Jacques Ryckmans' help to identify it properly!!! As far as the author's name, ʿAmm, is concerned, instead of lamenting at not finding an Arabic parallel, Müller would have been well inspired to refer to the Thamudic name ʿAmt of JaT 6.1. – The name of the author's father is ʿAwwī. In his usual blinded frenzy to find an Islamic parallel, Müller refers to both a North-African feminine name and Arabic al-ʿAwwāt "a female daemon," because, as he demently puts it (p. 126), the genealogical tree of

Bilqîs includes a jinnîyat according to some Arabic traditions!!! What does [illegible] a mere phantasy, have to do with the author's father? What does an Arabic word, [illegible] tracted from a legend have to do with the author's father? It is already most ridiculous to express such a vue; it is also most unjustified as the inscriptions never mention the name of the author's mother in a simple identity card like this. – Note that Müller erroneously claims that palaeography and onomastics of Sa 149 indicate the text to be Minaean. The palaeography is plain Sabaean, and both names bayt and hmys are more frequently attested in Sabaean than in Minaean. Müller failed to see that the mention of dawy in Kortler 4 confirms the Sabaean origin of the family, clan ġlwn. Müller's comment in l. 5 (p. 127) on his explanation of two wells texts connected with dawy based on the etymology of temple names is illusory (cf. above, p. [illegible]). Finally, Müller claims that "dyġrw" must be restored in l. 6 (p. 127). Such a statement, which is repeated twice, is erroneous. Of the initial letter of the line there still remains the upper square top of a letter such as b or ḏ; thus, the letter ġ is discarded. Furthermore, almost the upper half of the letter r should still be visible. Yet, there is no trace of letter to the left of ġ.

Finally, the last and most precious link identifying that hfʿm is his namesake mentioned in a text engraved in both single- and double-line tracing on a "part of a silver cup" found during the excavations of Qaryat al-Fâw, viz Ja 3283 = AraB, pp. 244 and 91, nos.7 and 8 (partial photograph with the last letter only):

Ja 3283

... [illegible] ... to make Hafʿam happy. – My transcr. of the text is on the right. – No scale, no measurements are given in the edition; length of the text in no.7: 11.5 cm at the level of the upper triangle of [illegible] letter height: 2.3 (d) and 2.5 (m) cm. – The division of the 7 (seven) letters in 2 groups is justified by the space between d and h as 1.9 cm on my enlargement, contrasting with 0.45 and 1.3 cm in sʿd, and 1.2, 1 and 1.2 cm in hfʿm; this contrast is much less conspicuous than in Ja 3243 (cf. below). – The editor adopts three readings, viz "Masâd Hafʿam" (p. 244), "Saʿd Hafʿām" (p. 91B, caption of nos. 7 and 8) and also "Masʿad" (p. 143, no. 5); this vocalization alone is referred to by W.W. Müller (cf. above, p. 64). The editor's initial "m" is nowhere to be seen.

3 – The palaeography.

None of those writers ever heeded seriously the very particular palaeography of the text. Of course, Beeston is – as usual – so fascinated by his well-known pan-classical Arabic fanaticism that the palaeography, to which he never paid much attention, is considered so carelessly as to allow him to state that the inscription

"written in fine monumental South Arabian script" (p. 1). This statement is pure [illegible] and typically "Beestonian:" the palaeography of the text, where no two letters are of equal height or of identical tracing, cannot even remotely be compared with the well-balanced, well-proportionate monumental letters. As shown in the following scheme, the letter types found in ʿÂjil's inscription represent two different letterings, viz the ordinary one and the other which is typical of Qaryat al-Fâw, viz the transversal bar of ʾ, b, k and s is sometimes replaced by a short, very wide-angle ⌣ which, however, is reversed in ḫ and h ⌣; h is inexistent; this reversion was absolutely necessary lest the lower vertical bar of the letter be almost inexistent by lack of space [[cf. note on p. 153.]]

Sabaean Roach 1 and 2 are a proscynema and an incense burner, respectively, from Qaryat al-Fâw published by C. Robin in D.T. Potts ed., Araby the blest, Copenhague, 1988, pp. 168-175. – No museographic detail, no measurement of any kind is given in the edition; and the paper is loaded with gratuitous statements originating from the author's well-known pan-classical Arabic fanaticism and copied from the master dreamer A.F.L. Beeston (e.g., "the Arabic orthography of the ending -ah/-at^u(n)" (p.172)), "dyphtongs and long vowels are only found occasionally in the Qaryat al-Fâw texts" (p.170) and his etymology of "ʿd" from ʿdy (p. 170; cf. already above, p. 62, W.W. Müller on the name hf[illegible]), or from his fancy theories (e.g., ʿbd = "client" (pp. 170 and 171)), and "br, pl. ʾbrr 'noble'" (p. 171)). – Robin always wants to give the impression of knowing everything; e.g., he still refers (p. 171) to Ja "2102 g" (to be corrected to "2102 g/i"); but, it was republished as Ja 2980 b twenty-one years ago in a publication listed on his p. 175B! – Roach 1 and 2 are composed each of two symmetric lines, 5 letters + 2 word dividers, and 5 letters + 1 word divider, respectively; they belong each exclusively to one lettering only, viz the wide-angle and horizontal forms (cf. the following scheme). – Note also that Robin does not even refer once (p.175B) to W.W. Müller's paper of PIS!!!

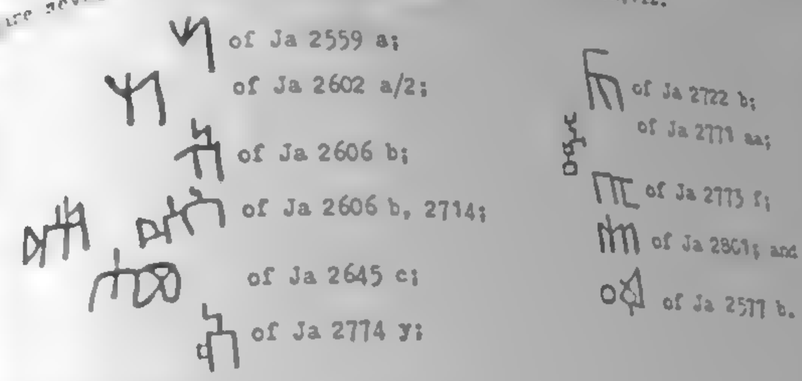
The reader of Robin's paper goes from one surprise to another, and the last one is his invention of a new tune in his boring jingle. For many years Robin used a dull tune, viz "publication personnelle" after the mention of my "[illegible] ness... or some other publications. Now, undoubtedly disgusted – who would not be – by his own old ditty, he set himself to find another aria ... and he came up with a newly ritorned, viz "without mode of publishing house" (p. 175B). The only apparently adequate answer to such a remark is both simple and unequivocal: "Sela ne vous regarde pas." It is also Robin's second spectacular about-face. The first was denounced in my "[illegible]" AIV (1987), pp. 2[illegible]-300: "when writing that 'the publication d'inscriptions sans photographie est inutile,' Robin is manifestly dishonest because he does exactly what he condemns" (p. 219) ... and he accepts on relegating one major principle of his 1977 doctoral thesis in his last pamphlet entitled Inventaire des inscriptions sudarabiques, Tome 1 (Académie des Inscriptions et Belles-Lettres), Paris, 1992! My review of this pamphlet will be published later. Robin's second about-face is demonstrated by the 33.1886 entry of his Bibliographie annuelle systématique (Académie des Inscriptions et Belles-Lettres) (cf. above, pp. [illegible]), viz s.

Grager's [illegible] ... [illegible] ..., Prague, 1886, where Robin carefully [illegible] mentioning "in [illegible]..." Incidentally, Robin's copy of the title contains 3 (three) errors, viz "Müller'scnen" instead of "müllerschen" and "al-Hamdani's" instead of "al-hamdani's."

Roach 1: [illegible]	ʾAlhat, daughter of ʿAwd-	Roach 2: ddn/bn	Dawdun, daugh-
ʿbd bn ʾftḥ	ʿabd, son of ʾaftaḥ.	t/ddʾl	ter of Dawd'...

Table 1 transversal line horizontal	wide-angle	JaMAR, IV (1973)	AnQP and Roach 1 and 2
	l. 9	e.g., Ja 2740 h	p. 143, no. 4/1, 2 ; Roach 2/2
	ll. 1,3,4,5, 6,7	e.g., Ja 2537 g	pp. 144, no. 6 d/1; 147, nos. 2 and 6/1, 2,3; Ja 3241, 3242; Roach 1/1.
		e.g., Ja 2531 b	pp. 143, nos. 4/1, 5; 144, nos. 5/1, 7/1; Ja 3237/1 ; Roach 2/1
	ll. 1,2,5,7	e.g., Ja 2536 a/1	pp. 143, no. 2; 144, no. 6 b, d/1; 147, no. 6/1,2,3; Ja 3239 a, b, 3240/2, 3243/1,2; Roach 1/1,2
	l. 8	(cf. note)	Ja 3242
	ll. 1,2,3,5, ?	e.g., Ja 2524 b	p. 144, no. 7/1; Ja 3237/1, 2
	ll. 1,3,4	e.g., Ja 2536 a/1, 2	p. 147, no. 6/2, 3 ; Roach 1/1
		e.g., Ja 2556 c/2	
	.. 4	e.g., Ja 2664	p. 147, no. 6/2; Ja 3243/2 ; Roach 1/2
	l. 1	e.g., Ja 2774 o	
		e.g., Ja 2789 t	p. 144, no. 6 c/2
		e.g., Ja 2771 ay	
	ll. 5, 8	e.g., Ja 2556 c	p. 144, no. 6 d/1; Ja 3240/1,3, 3243/1
	l. 9	e.g., Ja 2528	
	ll. 4, 8	e.g., Ja 2557	p. 143, no. 5; Ja 3237/2, 3238/1
	l. 4	e.g., Ja 2771 x	p. 147, no. 6; Ja 3239 a, 3242, 3243/1-2 ; Roach 1/2
		e.g., Ja 2678	p. 147, no. 6; Ja 3242

[illegible] several ligatures in the JaMAR, IV, collection, viz.



of Ja 2559 a;
of Ja 2602 a/2;
of Ja 2606 b;
of Ja 2606 b, 2714;
of Ja 2645 c;
of Ja 2774 y;
of Ja 2722 b;
of Ja 2771 aa;
of Ja 2773 f;
of Ja 2801; and
of Ja 2577 b.

and other examples published by AnQP, viz

= the divine name khl on a censer (p. 73, no. 5, right) and coins (p. 84), and

on a shard (p. 65, no. 13, upper center), which may be read ʾbg ʾAbag, a monogram already found on a Ḥaḍrami coin.

For the sigla Ja 3237, 3238 and 3239–3243, cf. below.

Furthermore, the palaeography of the inscription is also characterized by

(1) the presence of a serif, either a very short horizontal line or a small triangle, at the end of the staffs and also, quite unexpectedly, at both ends of r, and

(2) large w's, which are a reminder of the Ḥasaean inscriptions.

4 – The four characteristics of the inscription may be presented as follows, viz

a – The writing is phonetic regardless of the actual orthography. This is noticeable in the treatment of the North-Arabic article, ʾal, viz

ʾšrq (l.6) = ʾaš-šarq = South-Arabian šrqn;
ʾsmy (l.9) = ʾas-samī = South-Arabian šmyn; and
wlʾrḍ (ll. 9–10) = wa-ʾal-ʾarḍ = South-Arabian wʾrḍn.

W.W. Müller claims that wlh (l.5) is a case identical with "wlʾrḍ", viz. "wal-Allāh 'und Allāh'" (cf. FiN, p. 34). As could have been expected, Müller fully endorses the old pan-classical Arabic simplistic opinion of ʾlh = "al-ʾilāh" > "Allāh." It is anachronistic to transpose such evolution to pre-Islamic Thamudic. Furthermore, the abbreviated form lh had its own pronunciation, and the typically Islamic Arabic theory on the waṣlat has no relation with an expression, such as wal-Allāh and

[illegible] among the Safaitic and Liḥyanite people (cf. Ja. [illegible]). The [illegible] appears in the theophoric formation qtl+lh [illegible] the theophoric derivation qtl+ʾlh. Müller [illegible] the spelling ʿtr (l. 5) exemplifies the assimilation of tt [illegible] the meaning of ʿattarī as "ʿAttar-land" (cf. PiS, l.c.). [illegible] one of Müller's characteristics, viz how does he [illegible] ʿtr? And why does he not inform his reader that [illegible] well-known for a very long time? Indeed, the forms [illegible] are well-attested South-Arabian forms (cf. already JaP, pp. 86-[illegible]), and [illegible] in Minaean, e.g., NaNSR 113/2;

[illegible] in Sabaean, e.g., Ga 52/1, and

[illegible], e.g., Ja 1223/3;

ʿtrm in Qatabanian Ja 1951/3-4.

[illegible], who spent so much energy and time on the name ʿttr (cf. [illegible], 35 [illegible], pp. 26-28, and AION, 34 [1970], pp. 409-410) had no remark to offer in his [illegible] publication of Ga 52/1. Those secondary forms of the divine name ʿttr must be accepted as such although their justification still eludes us. As far as the [illegible] ʿattarī is concerned, M. Piamenta, Dictionary of Post-Classical Yemeni Arabic, Leiden, [illegible], lists it under the root ʿtr (p. 316A; thus reduplication of the 2nd radical, but no assimilation), but also relates it to the Yemeni word ʿatar [illegible], which by the assimilation process became ʿattarī. For this assimilation which includes the letter n, cf. also, e.g., the isolated personal pronouns [illegible], [illegible]tī and antu/attū, etc in J. Deboo, Yemenitische Wörterbuch, Wiesbaden, [illegible], pp. 18, 19 and 25.

b - The absence of the article after qbr (l.2), ḫryr (l.4), dm (l.9) and šʿr [illegible] the Liḥyanite example (cf. JaWAH, VII [1974], p. 101), where the article is omitted "where the object is so well defined or known that it could not be missed or misunderstood." No article accompanies ḫryr because the word obviously refers to all the persons mentioned in ll. 1-4. The article introduces smy and ʾrḍ because the realities indicated by the words are quite unique and could not possibly be either duplicated or undetermined. Similarly, the article does not introduce dm and šʿr because the realities involved are well determined as far as their origin is concerned and are, thus, in no need of determination. Beeston's remarks on his p.1 and fn 1 are exclusively focused on Arabic according to his well-known pan-classical fanaticism. He, however, does not seem to understand the stangeness of his so-called "demonstrative force (implying rendering 'this heaven' and 'this

earth' in l.9)" as if ʿĀjil had any belief in another sky and another earth somewhere else! Nothing in the text suggests that the author put any emphasis when speaking of "the sky" and "the earth." Beeston seems to be riveted to, and hypnotysed by, the idea of "emphasis" to such an extent that he fails to see his antagonistic position. On the one hand, "-m has a strongly indefinite force, "any ... whatever'." (my italics) On the other hand, "it would rather seem to correspond to Arabic mā ʾl-ibhāmiyyah (as in rajulun-mā), implying 'any ... whatever." It is certain that each case implies the very same specification, "any ...whatever." But, Arabic mā-l-ibhāmīyat does NOT imply a "strongly indefinite force" (my italics), but only "a vague intensifying force" (my italics) (cf. W. Wright, A Grammar of the Arabic Language, Beirut, 1974, p. 276, rem. e)!

c - The 4th verbal form is indicated by the prefix ʾ- as in Liḥyanite, Safaitic and Thamudic; cf. ʾʿd, 4th form of ʿwd (l.5).

d - The most overwhelming feature of the inscription is the mimation, which is used exactly as in South-Arabian: it is added to

five nouns, viz ʿzz (l.6), wny (l.6), ʿry (l.7), mrthn (l. 7), wks (l.8);

and

one adverb, ʾbd (l.7).

The nature and the circumstances of the realities presented by those words are quite unspecified and undeterminable.

5 - The language.

The four inscriptions referred to above (p. 125) in connection with the identification of the Sabaean family name ġlwn point out to the 1st century B.C.; it is to the same Sabaean origin that belong kdt/wqhn of Ja 616/27 (cf. my Sabaean Inscriptions..., pp. 390-391) as well as qhtnym and qhtn/wmhk of Fāwite 2/1 and 2, the tombstone of the king mʿwyt/bn/rbʿt (cf. AnAJ, p. 6 and black photograph on pl.11B). The original language of those tribes was Sabaean which, naturally, became the substratum of their late derived dialect. It is, thus, plain irrational as well as erroneous to decide, as Beeston does (cf. l.c., p. 1, fn 1) without having even studied the origin of the author of the text, that there might not be any connection between the mimation of the text and that of the Sabaean inscriptions. Furthermore, although showing the same general palaeographic chacaracteristics, Fāwite 1 and the whole collection of the rock inscriptions of Qaryat al-Fāw (cf. JaWAR, IV [1973]) show a distinct difference of quality, Fāwite 1 being rougher and carelessly done and, thus, exhibiting a less inurement to the writing process. Finally, with his usual narrow-mindedness, W.W. Müller, like a well-trained parrot, whole-

theoretically well as Beeston's pan-classical Arabic fanaticism and, further, calle
Arabic all texts from Qaryat al-Fâw, including the plainly Sabaean Ja 2122 , in
consequence of the exclusive excuse of the tomb of king mʿwrt who calls himself
ʾḫyqm the ʿaṯtarite. But, ʾaṯ, ʿṯtr and ʿṯtrm originally were Southerners; and
Müller does not know anything else about that kingdom, viz its founder, its ex
tent and its duration. However, Müller's sheepish position does not come as a sur
prise; cf. already, JAnP, XIV, pp. 114-170 for an exposé of his obnoxious ideo
ries on linguistic matters. Taking into consideration the Sabaean substratum, the
later Sabaean tradition (as ascertained by Kortler 4; cf. above, p.125), and the
North-Arabian influence, it is rational to call the language of ʿÂjil's text simp
ly Pâwite. Obviously enough, Müller's rehashes will not be taken up below.

t - The material excavated at Qaryat al-Fâw.

The material excavated at Qaryat al-Fâw witnesses to the general environment in
which Ṯawrat's text was found, and demonstrates to anyone who is not a blinded pan-
classical Arabic fanatic the South-Arabian origin of that culture; but all that in-
formation, obviously enough, is passed over in silence without the slightest ques-
tion by Beeston, Müller and others totally out of deep respect for honest re-
search; see JAnP's commentation on the typically South-Arabian cubic censers incis-
ed with the familiar incense names bʿk (pp. 73, no. 7, left = no. 8, left; 145, no.
6); ṯrw (pp. 73, no. 7, right = no. 8, left center); qsṭ (pp. 73, no. 8, right cen-
ter; 145, no. 10) and rnd (p. 145, no. 8); the alabaster containers with the well-
known formula wrʾt (p. 74, no. 1), the ordinary utensils (pp. 74-75, nos. 3-5),
and in particular the two following inscriptions, Ja 3237, a dedicatory text to the
Sabaean deity dmwy (cf. JaF, pp. 131-133) and 3238, a mural text containing two ty-
pically Sabaean words, and very specially the very late inscriptions of AnsP, pp.
132-133.

a - Introductory note on Ja 3260 = RES 4291 = AO 11.214 BIS.

Ja 3260

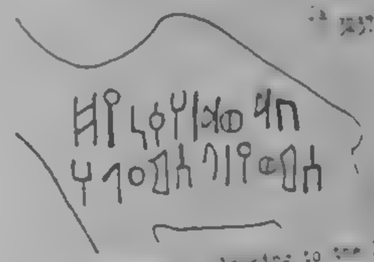
My study on wd (cf. JaF, pp. 73-74) lists several short
names found mostly on seals and amulets, such as ʾtwd and ṯtwd. A
combination of the two non-divine elements of these two names is
attested in Ja 3260, which is another small seal in the form of a
rounded, elongated lozenge, of which the width equals 0.46 of its
height. My tracing from the photograph is on the right. The charac-
teristics of the four letters are as follows:
(1) the d is divided in two horizontal sections;
(2) the two vertical sets of letters are centripetal, viz the left

half of ṯ is slightly more developped than the other, as are the [illegible] of the
lower section of ʾ and the inner half of m as well; the upper horizontal bar of ʾ
is protracted toward the center; and the upper horizontal section of ṯ is also pro-
tracted toward the center; and
(2) each vertical half of the name reads from top to bottom.

The only unresolved question is to determine where the beginning of the text is:
is it hʾṯb or ʾṯhm?

The reading hʾṯt would be supported by the Ḥadramitic name hʾṯ of CIH 2) 1.
I retain the reading ʾṯhm ʾAṯhum because the name is known as a Sabae-
nian name in Ja 1497.

b - Ja 3237: a dedicatory inscription engraved on the left side of a bronze tem-
ple "found in the Temple;" cf. color photograph in AnsP, p. 106, no. 1, left; the
camel on the right is reproduced again in
no. 2; this pair of camels is also repro-
duced seven times on the two exterior si-
des of the jacket and also on the jacket
of Pre-Islamic Arabia (1984); cf. my tra-
cing of the inscription on the right.



(the camel is looking to the left
as the animals in the Sabaean area
face ethnonyms; cf. above, p. [illegible])

1 bdwd/hqny d
2 smwy/lsmʿ lh

1 Badwad has dedicated [this] to Ḏū-
2 Samâwî so that He may hearken to him.

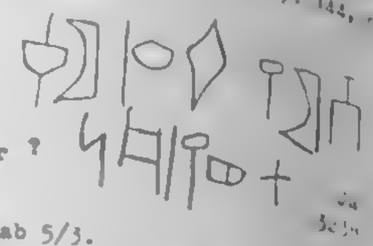
For bdwd, a qtwl nominal derivation; cf. Arabic badīd "a like, a fellow" (cf. [illegible],
p. 162A), and the personal names bd in Sabaean Ja 2110/9 and Minaean, e.g., Jaf 4[illegible]
and Sabaean bdd in Ja 2766 1. The reference of bdwd to Dhyanate [illegible] of Isai
354 (cf. JaMAH, IV, p. 140, note 104) is unacceptable because it would imply an un-
necessary dissection of the name and a Mandaean religious connection which is re-
garded by the Sabaean divine name himself.

Although engraved by a non-professional, the text nonetheless is composed of two
symmetrical lines except for the unavoidable difference of a single letter, viz.

9 and 1[illegible] letters in ll. 1 and 2, respectively;
1 word divider to isolate the initial word of each line (cf. below, Ja 1[illegible],
where the initial name is isolated from the rest by a blank the width
of which equals two letters); and
no word divider to isolate the end of each line.

The preceding text proves the existence inside Qaryat al-Fâw of a temple where the
Sabaean people or at least their descendants performed their devotions to their Sa-
baean favored god Ḏū-Samâwî, as already attested in Kortler (cf. above, p. 126). For
the absence of the direct complement, cf. above, SoS 5 (p. 111) and 12 (p. 116).

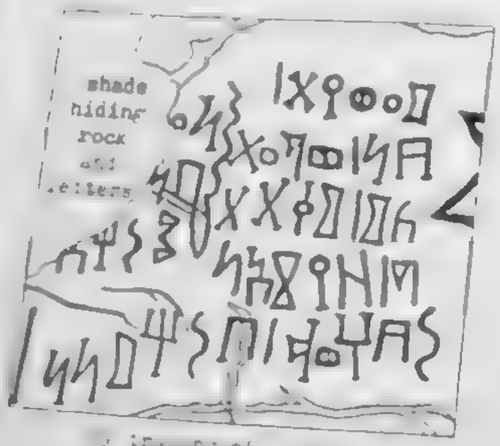
c – Ja 3258: an inscription incised "on a layer of plaster, ... from the [illegible]." cf. [illegible], p. 132, no. 3, bottom left, with a partial sketch in p. 144, no. 4; cf. my tracing to the right.



[illegible]	1	Sumyafa', the high
[illegible]	2	official of ?

What could be more Sabaean that the preceding formula or .../]lwfyhmw in relief on a "part of a copper dish" (cf. [illegible], pp. 87, 90, nos. 1 and 2, and 94) "... [illegible] their safety."- mqtwy, pl. mqtt, e.g., Kawkab 5/3.

Kawkab 5 published by G. Ryckmans, in Le Muséon, 66 (1953), pp. 314-315 and pl. II, bottom. - JaSHI (pp. 54-55) has already corrected the editor's distorting interpretation of ll. 3-5 of the text. The following remarks aim at further correcting the editor's misunderstanding of ll. 1-3. My tracing of the inscription is below, and next to it G. Ryckmans' transliteration and translation.



[illegible] of Kawkab 5

a	"1	m'wyt	n'mt	b
a	2	bn/wl't	bn/ml	b
a	3	km/mqtt	irh'	b
	4	[illegible]		
	5	[illegible] brhmnn "		

G. Ryckmans' transliteration (with my alphabetic numerotation added) and translation.

"1 *Mu'awiyat,*
2 *fils de Wâli'at; Na'âmat,*
3 *fils de Mâlikum, fonctionnaires*
4 *de Šarah'il Dû-Yaz'ân*
5 *Par le Miséricordieux, Seigneur des Juifs* "

G. Ryckmans' introduction labors the value of "la ligne sinueuse" dividing the upper three lines into two sections engraved at much lower levels; therefore, he divides those lines unusually: 2 subjects, each followed by his father's name (1a + 2a and 1b + 2b + 3a, first part), then the official title common to the 4 men (3a, second part + 3b + 4)! The grammatical construction is most fantastic; and it is most surprising and most illogical to see the editor crossing his own so-called dividing line in 2b + 3a and being further forced to repeat the same encroachment in 3a + 3b. It is, thus, immediately obvious that that divisor does not imply, and was not intended to imply, the division of the upper three lines into two different texts. The value of that divisor is to indicate the difference of level between the two sections of each of the three upper lines, which was imposed upon the engraver by the shortage of suitable, necessary space; the same wattle occurs in Ja 1028/12 for the very same reason.

G. Ryckmans also eliminated two word dividers after m'wyt (1.1) and [illegible] (1.5). The end of 1.1 being in the shaded section of the photograph, there is no way of knowing whether there is another word divider at the end of this line.

Noteworthy is that the divisor is not a simple "ligne sinueuse," as described by G. Ryckmans. It is composed of three elements: (a) the upper half is formed by three very wide-angles,), touching each other and engraved vertically, (b) the bottom of the preceding broken line is connected with a very wide, vertical segment,); and (c) the bottom of that segment makes contact with a tall, headless, biconvex lens of which the upper left end extends into the right vertical bar of the following b.

Kawkab 5 may thus be read as follows:

m'wyt/n'mt	1	Mu'awiyat Na'amat,
bn/wl't bn/ml	2	son of Wali'at, son of Mal-
km/mqtt šrh'	3	kum, high officials of Šarah-
l/dyz'n	4	'il, he of Yaza'ân,
rbhwd/brhmnn/	5	lord of the Jewry. By [illegible].

d – AnQF, pp. 132-133. – This is the panel to which Ja 3238 (cf. above, p. 134) belongs. The camel of p. 133, bottom right, is further reproduced in the inset no.2 of the same page. These two pages are very summarily sketched in p. 144, no. 4. But, the camel of the inset no.1 of p. 132 is the same on the right section of pp. 130-131 and, thus, does not belong to pp. 132-133; this is the reason why it is nowhere to be found in p. 144, no. 4. As the author seems to be mainly preoccupied with the "camel hunting" of p. 133, he not only forgot to mention the oryx of p. 132 but also, and very unfortunately, the large inscription incised above Ja 3238 in a South-Arabian lettering belonging to the 6th century A.D.: cf my tracing of the letters ', r and h: . As the central right section of p. 132 is enlarged in p. 129 with the ibex delineated in black paint and another animal also in black paint, it is possible to see some letters better. Unfortunately, the caption of p. 129 does not mention any text. It is to be hoped that this absence of any mention or even of any letter of it on p. 144, no. 4, does not imply that the inscription was not noticed and, therefore, was forgotten. Such a palaeo-

[illegible] of a wall of the marketplace of [illegible] al-Fāw is of the utmost [illegible] for the historical reconstruction of the site.

As already stated above (p. 116), all preceding information from the excavations of [illegible] al-Fāw is not even mentioned or referred to, thus, is not even considered by W.W. Müller in his formal treatment of the question (cf. FiS, pp. 33-34, where his "Müllerian" prose not only copies A.F.L. Beeston, but he even [illegible] (cf. below). He starts with a general statement, to which he certainly retreats, viz. "Aus [illegible] al-Fa'w (sic!) sind einige sabäische Inschriften bekannt" (p. 33). As example, no reference is given, and none can be pinpointed as [illegible] what he has in mind; e.g., on p. 33, Müller lists among his "preislamic Arabian texts" an FiS[illegible] apparently because its two authors bear "den aus der [illegible] bekannten Titel afkal." How ridiculous! Not only it was not the first section of ʾfkl in South-Arabian – but Müller carefully avoids to spell it out for his reader – although it is an extremely well-known fact that practically [illegible] . And ʾfkl is not an Arabic word, but a loanword from Sumero-Accadian, and of the plural ʾfkltt is found in a text as old as RES 3945/16, what proof does Müller have that it is transmitted through North-Arabian? This remark satisfactorily explains Müller's absence on ʾfkltt.

Another example of W.W. Müller's workmanship is that, on pp. 32-33 of FiS, he states: "das . dreizeilige Graffito" JsaL 384 is erroneously listed as Lihyanite because (1) "nfs (nafs) '(Grab)stele'" only means "Seele" in Lihyanite; and (2) ʾlt of l.2 is the first mention of the Arabic feminine relative pronoun. Müller does not refer to any publication in the footnotes of pp. 32-33; and the two publications which he should have referred to are NOT EVEN listed in his "Bibliographie" of pp. 35-36: "2.2.4.1." Müller should have referred to two books because in fact he not only [illegible] and slavishly copied, but also attributed to himself every single major statement of W. Caskel, Lihyan und Lihyanish, Cologne, 1954, no. 92, pp. 124-125 and 139b (under nfs) who, in turn, took all his ideas from J.A. Jaussen et R.R. Savignac, Mission archéologique en Arabie (mars-mai 1907), vol. II, Paris, 1914, p. 533 and facsimile in pl. 112. Passing over in silence the triffle (for Caskel, of course) of Caskel combining the four lines of the text into three (an error repeated by Müller), Caskel admits that his interpretation of ʾlt may be a "Fehler?," a question mark to which Müller paid no attention. Furthermore, Caskel fails to translate a section of the second half of the text and, more importantly, he fails (and Müller also follows suit) to check the editors' facsimile on the original stone or on a good photograph. In fact, the facsimile contains one error in l. 3: "b" of

[illegible] is f. Furthermore, Caskel's statements (p. 139) on nfs, sheepishly copied by Müller, are erroneous. Obviously enough, Müller also avoids referring to my Minaean Inscriptions Published as Lihyanite, Washington, 1968, for my study of the text conducted on the basis of the study of both the original and a large photograph, an advantage that neither Caskel nor Müller can brag about (pp. 124, note 71, and tracing of the inscription in the annexed plate), where ʾlt is, as in the edition, a second personal name.

7 – The commentary.

[illegible] = ʿgl, cf. Talmudic, e.g., JaT 40b (cf. JaMAR, VII, p. 113 and tracing in pl. 28) and Safaitic, e.g., CIAS 1057 (cf. l.c., XIII, p. 96). The Arabic pronunciation "ʿIgl" is well-known (cf. W. Caskel, Ǧamharat an-nasab, Leiden, 1966, II, p. 353). As Arabic ʿijl means "a one-year old calf" (cf. LaAEL, p. 1964C), I prefer the vocalization ʿajil = ʿāǧil "hasting, hastening" (cf. l.c., p. 1964C and [illegible]56C) as more fitting a grown-up ... than "a yearling calf"!

hfʿm, cf. above, p. 125, the study of the author's origin.

bn = bny(?): the apocopated form is also known in Lihyanite JsaL 384/2 and Sabaean Gl 1720/3 and RoRycBG 1/3. In the present case, however, the haplography with the following word divider cannot be excluded. Beeston notes (p.2) that in the text "long ā remains wholly unmarked in the script, even in word-final position, i.e. the alif maqṣūrah, as is shown by bn = banā in the first line." If Beeston refers to more than one case, the reader does not have the slightest idea what he might have in mind and, as usual, he does not even prove the existence of this unique case because he does not even refer to the most obvious interpretation, viz an haplography.

rbbl: the erroneous restitution of ʾ before l (cf. above, pp. 119 and 123) is disproved by the very frequent aphaeresis of ʾ in North-Arabian (Lihyanite, Safaitic and Thamudic) theophoric names, which is even attested in South-Arabian khnl of Iet 7630/6 and Lu 21/4. Of course, Beeston could not remain silent: he had to say something about it: he notes that "medial -Ī- remains without any notation, certainly in ʿgl and probably in rbbl" (p.2). This remark is manifestly erroneous because rbb of rbbl is easily referred to Arabic rabb "lord, possessor, owner, proprietor" (cf. LaAEL, p. 1003B), a most fitting meaning for a theophoric name. Cf. also the Safaitic personal name rbbly in WH 2509 (cf. JaMAR, IX, pp. 96-97). Finally, Beeston shows again his well-known gratuitous one-sidedness by eliminating without even a mention and/or a justification the Arabic name "RabbĪl" (cf. W. Caskel,

Grammatik..., Leipz., p. 4ff.), or if he wanted at all cost (just to please his [illegible] what to find an Arabic parallel where the two b's are written separately, why [illegible] he not even mention Arabic ribâb "clouds" and ribâb "tithes; oath, promise"? For [illegible], cf. below.

L. 2. - qbr: Beeston's restoration of "the" before "tomb" in his translation is unjustified because it has no correspondent in the text. His insertion of ":" immediately after "tomb" also is unjustified because wlhw (which follows qbr) does not introduce an explanation or an apposition; it is the second element of a long list which started in l.1 with l'hh.

Ll. 2-3. - wlwldhw/wmr'thw: each of these two words is irrealistically understood by both al-Ansary and Beeston as singular. It is hardly possible that the wealthy ʿÂgil would have remained monogamous and had one child only.

L. 3. - wldhw: according to Beeston, there is "the appearance of tautology in the repeated wldhw" (p. 2). That tautology exists only in the mind of those who believe that wld means exclusively the immediate progeny of human parents. But everybody knows - with the apparent exception of Beeston who does not even remember Sabaic Dictionary ..., p. 160 - that wld means "child, son, offspring, descendant, progeny," as 'h means "brother, cousin, ally." Furthermore, according to Beeston, "the wldhw of l.3 are that son's children, the grandchildren of RabĪbĪl" (p.2). There is no tautology in al-Ansary's translation, contrary to Beeston's claim; al-Ansary's English translation makes that point very clear. Moreover, it simply is erroneous to refer, as Beeston does, the pronoun -hw of wwldh to wlwldhw of l.2, thus jumping over the immediately preceding word wmr'th since all personal pronouns h or hw of ll. 1-3 refers to the author ʿÂgil. Of course, those persons are ʿÂgil's grandchildren and, therefore, the children of ʿÂgil's children. But, this does not alter the fact that the unique object of all those personal pronouns h or hw is ʿÂgil, and nobody else.

L. 4. - hryr: here again, Beeston's imagination runs wild: he writes that "the alif mamdūdah (-a') is consistently represented by y; and this seems to be the case even in the middle of a word, if we can take hryr as representing harā'ir" (p. 2). Here again, "consistently" presupposes many, at least several, cases; but one only is volunteered. Where are the others? Here again, Beeston gives the impression that ʿÂgil is reproducing in South-Arabian letters a text originally written in Arabic. Such an attitude is grossly anachronic, drastically wrong and nonsensical. The word hryr is a normal plural form of hrr, next to 'hrr; cf. the plural forms qtwlqty, as exemplified, e.g., by dkr/dkwr and hrf/hryf (cf. M. Höfner, Altsüdarabische

Grammatik, Leipzig, 1943, p. 103). The Arabic plural form harā'ir given by Beeston is feminine, while the masculine plural forms are 'ahrār and hirār (cf. LaAL, p. [illegible] and also FrLAL, I, respectively, p.360B under feminine harrat, and [illegible] under masculine hurr). Therefore, without informing the reader, Beeston makes hryr the qualificative apposition to nsy (l.4) contrary to the fact that hryr qualifies all persons mentioned in ll. 1-4. And to crown his ingenuous, but erroneous analysis, the masculine plural dw (cf. below) would refer to the feminine plural harā'ir. Here again, Müller (cf. PiS, p. 34) endorses Beeston's anachronistic value of the Arabic ending -ā' which he applies to nsy (l.4), hryr (l.4) and szy (l.9)!!!

Ll. 6-7. - another major innovation introduced by Beeston's translation is his understanding of the four words introduced by mn against (l.6) as designating human doers. This was certainly influenced by South-Arabian phraseology. Furthermore, ʿzz and wny were simplistically understood as being antinomical; Beeston could not resist his "instinct" (cf. his Sabaic Grammar, Manchester, 1984, p. 34, fn 61, l. 6; cf. JaYAR, XIV, p. 60) suggesting translating the two words as "strong or weak." It surely takes an extraordinary self-imposed blindness not to see the obvious, viz how ridiculous and insulting to the three deities involved it is to be requested to grant s p e c i a l protection against any "weak" intruder! When studying those two words, Beeston assuredly had in mind the well-known Sabaean antinomy bhtm/wqṭnm still translated as "great and small" although it means "adult or boy" or, possibly, "master of the house or house servant" (cf. my Carnegie Museum 1974-1975 Yemen Expedition, Pittsburgh, 1976, pp. 95 and 97). Not only does Müller (cf. PiS, p. 34) pocket Beeston's opinion, but he even notices him by making his translation even more ridiculous: he translates the expression ʿzzm/wwnyn as "ein Starker und ein Schwacher," as if the writer was contemplating two assaults on the tomb, one by a strong man, and the other by a weakling!!! It is, thus, necessary to understand the four words governed by mn as ordinary actions, as al-Ansary had done, and not as the doers performing those actions.

1 - For ʿzz (l.6): it is difficult to understand al-Ansary's translation of ʿzz as Arabic "ḍīq" = narrowness, restriction, limitation," or "distress" as in his English translation. As noted above (p. 138), Beeston understood ʿzz as "certainly" exhibiting the "medial -i-." His certainty is a myth; ʿzz refers to an action, not to an individual. Cf. Arabic ʿazza, the maṣdar of which, ʿizzat or ʿizz, means "act of overcoming; conquest" (cf. LaAEL, p. 2031C), on the basis of which I translate the noun ʿzz as "take-over."

2 - For wny (l.6): beeston had vocalized wny as "wan^in" after al-Ansary

[illegible] weakness. Cf. Arabic wanā (1), of which one may [illegible] as "[illegible], cease" (cf. H.A. Salmone, An Advanced Learner's Arabic-English Dictionary, Beirut, 1972, p. 1[illegible]-8, and also A. Cherbonneau, Dictionnaire Arabe-Français, langue classique, Beyrouth, 1973, p. 1405B); therefore, I translate the word as "[illegible]."

[illegible] (1.7): al-Ansary suggested šarr = calamity, disaster, or "[illegible]" in his English translation. But, the word is šry, not "šr." Cf. Arabic [illegible], [illegible], šarā "purchase" and the expression qūwat aš-širā' "purchasing power" (cf. H. Wehr - J.M. Cowan, A Dictionary of Modern Written Arabic, Wiesbaden, [illegible], p. 4[illegible], and H.A. Salmone, [illegible], pp. 4045-4055A) and the first meaning of Arabic šarā is "wealth" (cf. PdAL, XI, p. 417A).

[illegible] - For [illegible] (1.7), which is also found in al-Ansary's transliteration of the inscription (p.6), is translated by him as "zawjātihum" = their wives (and in his English translation). Such an interpretation is unacceptable; the word should have been [illegible] (cf. already above, p. 120). Beeston retains the vocalization of murtahin, the active participle, since he considers the word to be that of a doer. Here again, Müller (cf. PdS, p. 34) swallows Beeston's understanding: he translates [illegible] as "ein Pfandnehmer." But, in fact, it is the word of an action; the vocalization of [illegible] must be retained; cf. Arabic murtahan "a thing taken, or received as a pledge" (cf. [illegible], p. 1173A).

For ʾbdm: it is at the end of his remarks on the use of the mimation (cf. above, p. [illegible]) that Beeston writes this: ʾbdm "is equivalent in sense to 'for any stretch of time whatever'" (p.1, fn 1). How can one understand that Arabic ʾabadan, which means "always, forever" = with no time limitation, could under the magic wand of a so-called strongly, vaguely intensive force mean immeasurably less than its original meaning, viz "for any stretch of time whatever," which is necessarily very limited?

[illegible] first [illegible] another [illegible] innovation introduced by Beeston's translation deals with bn/wksm, which al-Ansary had translated min kulli [illegible] = "from all losses" in his English translation. Of course, "all" does not exist in the original text. To such an interpretation, Beeston objects this:

> "Al-Ansary takes bn as the South Arabian preposition equivalent to Arabic min; but since the latter occurs only two lines before in its normal Arabic form, this seems improbable. Moreover, the placing of the phrase after ʾbd suggests that its syntactic status is not parallel with that of the preceding min" (p.2).

(1) Beeston does not justify his gratuitous affirmation that mn (1.6) excludes bn (1.8) as depending also from the verb ʾʿd (1.5). The Arabic preposition mn

is found in 1.6 where it belongs to the well-known Arabic expression ʾafūdu BI [+ divine names] MIN [+ 4 nouns], which does not exclude the South-Arabian preposition bn.

Beeston's speciality is the elimination of any information which displeases him. Ll.1-2 of the text provide the first example of an irregular syntax, viz

(a) has built (1.1),
(b) [the INDIRECT COMPLEMENT] for his brother (1.1),
(c) [the DIRECT COMPLEMENT] [this] tomb (1.2), and
(d) [the CONTINUATION OF THE INDIRECT COMPLEMENTS] and [ALSO] for himself, etc.

There is no justification to divide the indirect complements into two sections and to separate the two groups by a direct complement, even extremely short.

Even were the mention of lʾhh/rbbl/bn/hfʿm before lhw to indicate or suggest that rbbl had already died - but how can the reader be sure of it? -, the phraseology would still remain awkward.

Ll. 5-8 present the second example of irregular syntax:

(a) ʾʿd (1.5) (b) bi (1.5) + 3 divine names,
(c) min (1.6) + 4 nouns,
(d) ʾbdm (1.7),
(e) bn/wksm (1.8), and
(f) ʿdky (1.8) + 2 verbal sentences.

The two sections (d) and (e) should be reversed. Therefore, as usual, Beeston's dreamy argumentation is a wishful thinking contradicted by the whole inscription.

To be sure, the best way to introduce a theory is to posit emphatically that such is the meaning of the text, and the rest only serves as an illustration instead of a real proof. So, Beeston oracularly declares that "What seems required here is something meaning 'without'" (p.2). What is the justification of such an interpretation? None is given; the only justification is his preconceived understanding of what the text should mean. All the rest is nothing but empty babbling. But, that topping is going to determine and define what Beeston really had in mind, viz "henceforth probably [my italics] read it as the equivalent of the classical bayn in its primary sense of 'separation, parting'." Here again, Beeston is illogical because what is only "probably" becomes absolutely certain in his translation, where "without" is not followed by a question mark. But, there is more: the preceding quotation is immediately followed by this explanation: this "zero marking in the orthography ... is very characteristic of Lihyanite, where we commonly encounter for instance tn = clas-

[illegible] a classical ṣayd, etc." What is the meaning of this statement?
[illegible] "classical" means "classical Arabic" ... as fitting for a pan-classical
[illegible] besides, he unfortunately does not give the name of his favorite
[illegible] that revealed to him that the Liḥyanite names composed of ṯm and
[illegible] to the root ṯmm, not to tmm. The root tmm "to be complete, perfect"
[illegible] fitting names for human beings. The idea of "servant"
[illegible] as ṯm (not "tm"), both as a verb or a noun. In South-Arabian
[illegible] is used slightly less than tym. The situation of ṣd = ṣyd is entirely
[illegible] because the root ṣyd does not exist, and the root ṣwd is used very rare-
[illegible] and the Sabaean personal name ṣwdm is
[illegible] The Arabian, both Liḥyanite and Thamudic, characteristic is that ṣd is
[illegible] In South-Arabian, this proportion is reversed.
[illegible] where is the justification of Beeston's "very characteristic of Liḥyanite"
[illegible] the statement bi ṣnat (1.8), Beeston's explanation is a patented "Beeston-
[illegible] which reads as follows: "In the classical lexica wakana = ṣāraḫa,
[illegible] that the phrase is the equivalent of bi-dūni naqqān" (p.2). The initial statement
[illegible] as irrelevant because an Arabic lexicographical particularity cannot be
[illegible] their dialect without any positive proof and especially when it be-
[illegible] to a later date. It also is erroneous because the fact that those two roots
[illegible] meanings in common does not make them synonymous.
[illegible] means "to be defective, deficient;" cf. LaAR, p. 2964C; cf. also
[illegible], II, p. [illegible], where the root nqq is not even mentioned, contra-
[illegible] to Beeston's emphatic statement. Furthermore, as PrLAL, R. Dozy's Supplément aux
[illegible] arabes, Paris, 1967, II, p. 837B, does not mention nqq under wke.
Beeston's second statement is a vile trick because even were the so-called synony-
[illegible] factual, it could not possibly justify the gratuitous intru-
[illegible] "without" which is Beeston's intended rendering of bn. But, then, the
[illegible] question must be raised, viz where did he get the idea of "bidūni"? He got it from
[illegible] ..., p. 29, — but he could not refer to it since he denied al-An-
[illegible] the reference to South-Arabian — where "to the exclusion of" is the last Eng-
[illegible] entry of bn, and "to the exclusion of" is dūna ġayrihi, which became bidūni
[illegible] he had to translate bn. Note that the English expression "to the exclusion
of" is literally translated into French as "à l'encontre de" par Jacques Ryck-
[illegible] for which "opposition" and "exclusion" are apparently synonymous. Finally, it
is on the basis of the meanings of wke listed above that I translate wke as "deto-
[illegible]tion."

[illegible] (second half) — 1: do not present any special difficulty.
[illegible]: Beeston's commentary does not analyze the [illegible] which,
[illegible] to point out, does not exist in Arabic and which is South-Arabian [illegible] +
[illegible]olytic ky = until (i.e. with the emphasis being on the end of the action or the
[illegible] phase of it); cf. the Liḥyanite composite preposition an ... [illegible];
[illegible] JaMAR, VII [1974], p. 146, note 155) = South-Arabian bn ... ḥd from ... to;
and the Qatabanian conjunction ʿdkm until. Beeston limits himself to stating that
"the conjunction has to be taken in the sense of 'as long as' (mā dāma)" or "ray-
ta rayta mā" = "whilst, during" of which the primary meaning points to the duration
of the act. But, why should the situation be as Beeston says? His classical Arabic
fanaticism is the only justification because, for him, Arabic expressions are al-
ways and infallibly endowed with the magic power of persuasion. Since the text is
not classical Arabic, the characteristics of that Arabic have no value whatsoever
to explain the present text.

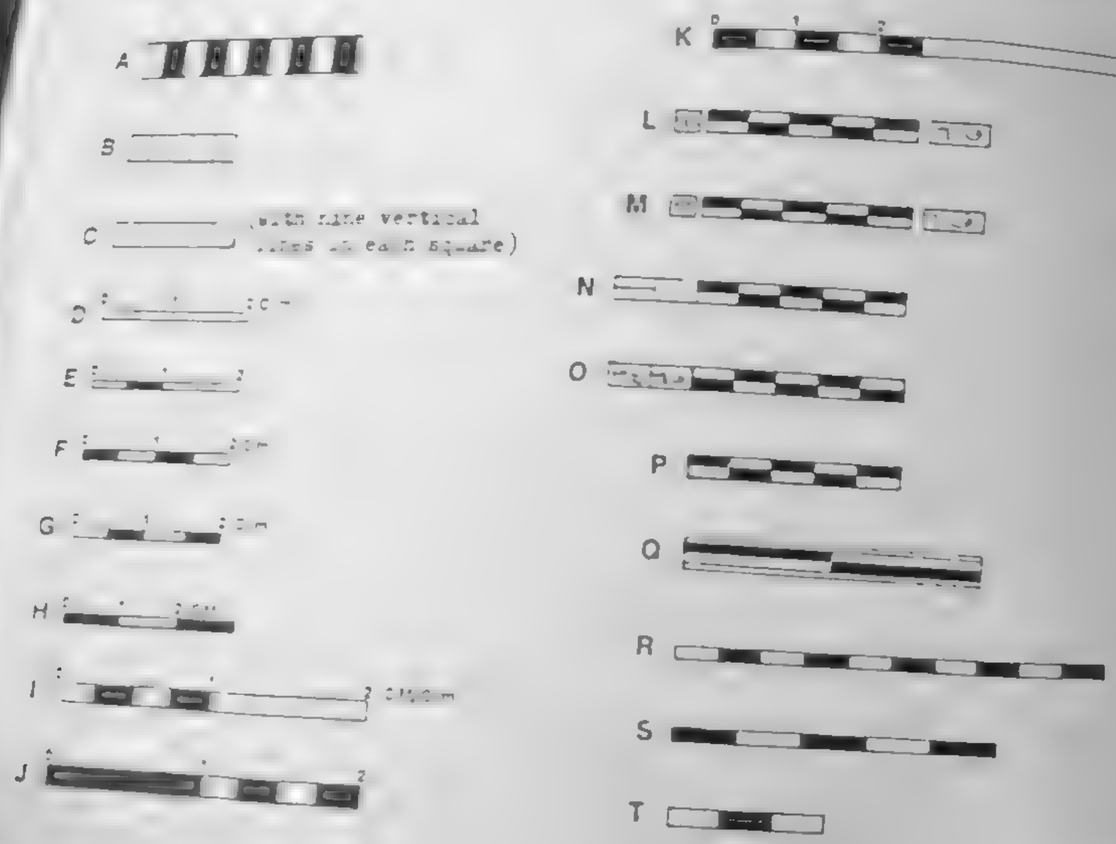
nny is the normal South-Arabian form also attested in Safaitic. Here again, Bees-
ton's anachronic method is clear: he speaks of "the alif mamdūdah (-ā') is consis-
tently represented by y" (p. 2, cf. already above, p. 137), as if the classical A-
rabic writing was anterior to that of ʿĀgil. This highly characteristic Arabic for-
mation has to be explained in the light of the Arabic evolution and has no influen-
ce on the orthography of ʿĀgil's text. Furthermore, Beeston's position implies a
contradiction because he setasside wny (1.6) as "a special case being from a root
tertiae infirmae" (p.2) as if nay (1.4), ony (1.9) and bny (1.1) did not belong to
the very same verbal type.

ṣ̌ʿr: if al-Ansary translated ṣ̌ʿr as Arabic ṣaʿīr "fire," it is not the result of
an incorrect consonantic equation, as the five other ṣ's and ṣ̌'s are correct-
ly transliterated. As suggested by the case of Ja 5244 (cf. above, p. 121), the
[illegible] seems to be the author's pan-classical Arabic attitude which, as here, for-
ces the South-Arabic documentation to fit into the Arabic pattern. Very surprising-
ly, indeed, Beeston himself, the present grand pan-classical Arabic fanatic master
and cheer leader, denounces al-Ansary's attitude (p.2) while filling his whole pa-
per with the very same anachronic apriorism. Even more unjustifiable is the attitu-
de of Rāfaqīn who wilfully reprints al-Ansary's mistake although he had read Bees-
ton's correction. But, contrary to Beeston, Arabic ṣ̌ʿīr does not mean "heritage"
(pp. 1 and 2) but "trees" (cf. LaAR, p. 1964 and PrLAL, II, p. 4[illegible]), "vegeta-
tion, thicket" (cf. H.A. Salmone, l.c., p. 409B), "végétation touffue" (cf. A. Cher-
bonneau, l.c., p. [illegible]A) and "arbres touffus et entrelacés, végétation" (cf. J.B.
Belot, al-Fawāʾid arabe-français, Beirut, 1971, p. 376A). Beeston confused ṣ̌ʿr

[illegible] "northern" (cf. [illegible], p. 2050B, and [illegible], III, p. 160A).

Addition I – The handmade scales of AnQF, etc.

[illegible] a schematic presentation of the 20 different handmade scales [illegible] with the exception of some objects from Qaryat al-Fāw. With the exception of [illegible] and T, where each unit is 1cm, all scales are checkered. The 8 scales [illegible] have a numeration exactly enough to indicate the exact value of each unit; the scale C alone is very precise as each unit is divided into ten equal vertical sections by [illegible] lines, as in an ordinary ruler. The 5 scales L – P are divided lengthwise in two equal sections each of which is further divided in 5 units; the 10 sections are checkered. The scale Q is unique and divided longitudinally in two sections. The last three scales, R – T, are large and used in the photographs of excavated fields.



[illegible] Fawite 1, as indicated above, pp. 123–125.

[illegible] (proportion width/height of each unit: 3 x 3.5); a 5 cm [illegible] lar to A; in AnMF, pp. 15–1[illegible], no. [illegible] and [illegible], p. [illegible], [illegible] & [illegible]; the [illegible] of this no. 5a is AnQF, p. 76, upper right; [illegible] scale.

C (proportion width/height of each unit: 0.7 x 0.7); a 5 cm scale, of which each unit is divided in 10 vertical sections as in an ordinary ruler; in [illegible], [illegible]–21, no. 9 (only the upper section is visible), 30–31, no. 14 (the left extremity is still on the photograph), 32–33, no. 16 (the lower half was cut off; the [illegible] of p. 32 speaks of a "small" vessel); [illegible], p. 124, no. 12 (the top and the [illegible] extreme right units were cut off) = AnMF, pp. 14–15, [illegible] (without scale) = almost the same as AnQF, p. 105, no. 4 (without scale); also in GhSA, p. 323, no. 10 = inscription Fawite 5, of which the stone measures about 71 x 22.8 cm, and the letter height ± 4.5 cm. For this inscription, cf. M. Kropp in PSAS, 22 (1992), pp. 55–67 (cf. already above, p. 118), where he rejoices at what he calls GhSA's "fortunate error" of mistakenly substituting a photograph for another. But, the reader finds Kropp himself committing the very same mistake in his paper when substituting one caption for the other in p. 66, where the facsimile no. 3 is unjustifiable, and in no.4, correct "5" to 7, bottom; no.1 of p.65 is printed upside down!!! already in 1.1 of his paper, correct "323" to 324, and in p. 62, dele "Dalīl" from the title of al-Ansary's 2nd listed publication; the same error was already made by Jacques Ryckmans and W.W. Müller (cf. already above, p. 118). Kropp's servility is evidenced by his reference to A.F.L. Beeston's dreamy juggling in Le Muséon, 91 (1978), of which p. "197" is claimed to have "proposed convincingly the meaning 'entrance-hall, portico, a sheltered space with a roof before the hall" (p. 61, ll. 20–21). In fact, Beeston speaks NIY of a "portico or entrance-lobby;" that is all! Furthermore, if Beeston argued his case so "convincingly," Kropp should be honest enough to explain why Sabaic Dictionary.... Beeston's dictionary written with the zealous mouthed placet of his fawning servants reprints Beeston's opinion as doubtful only and in second place!! I maintain the translation of maqnt as "oratoire" or "[illegible]" as already given in Ja 411 4 in 1955, contrary to Sabaic Dictionary (l.c.) who attributes this meaning to M.A. al-Ghul's 1962 paper!

The 7 scales [illegible], I–K show the unusual division of 1 cm into 2 (D, E, F, G and K) and even 4 (I and J) units. Those scales represent

2 cm in D, E, F, G, I and J; and

5 cm in K.

Furthermore, the scales D, E, F and G are so close to each other that they [illegible]

[illegible] x 0.5): 2 cm; not checkered; in [illegible] the limestone vessel of AnGP, p. 62, no. 1 [illegible] and 7b: the scale made from a section of [illegible] shows that the handmade scale of no. [illegible]

[illegible] (2.5 x 0.5): 2 cm; same as P, [illegible]

[illegible] cm; same as I and K, but here, checkered in [illegible] GhSA, p. 323, no. 5b. This scale is wrong: to [illegible] each unit of 5b should be 1 cm, instead of [illegible]

[illegible] the comparison with the [illegible] scale [illegible] there as well as in P = no. [illegible], the scale [illegible] be labeled 1 cm, instead of 0.5 cm.

[illegible] (4 x 0.5): 3 cm; checkered; in AnGP, pp. 68, [illegible] This is a very unusual scale in the series.

[illegible] 2 x 1): 2 cm; the left checkered half is divided in 4 [illegible] = GhSA, p. 322, no. 8b. The figures remain the [illegible] slightly different, viz "CM" in the first and [illegible] concern the two objects of AnGP, p. 69, no. 6 [illegible] with scale) and GhSA, p. 322, no. 8a, respec- [illegible] nos. 6 and 7, and AnMT, no. 15, indicate [illegible] "large." Yet, in no. 6b, the diameter of the vessel [illegible] cm and the scale of [illegible] cm, the actual diameter of the vessel would be [illegible] such a vessel can hardly be called "large." On the other hand, if the [illegible] scales of both AnMT, no. 15, and GhSA, no. 8a, as suggested by the other scales, the diameter of the stone vessel would be 50 cm, and such a vessel can safely be called "large."

J (proportion width/height of a unit: 2.5 x 1): 2 cm; same as in I, but in reverse; [illegible], no. 9.

[illegible] (proportion width/height of a unit: 2.5 x 1.5): 5 cm; the left half is divided in 5 checkered sections of 0.5 cm each; in AnGP, p. 73, no. 10.

[illegible] (proportion width/height of a unit: 6 x 3): 5 cm; checkered and divided lengthwise in 5 equal sections; rectangular addition on the right gives the siglum of

[illegible] stratum, "f 6;" and the rectangular one on the left [illegible] inventory number: [illegible] in AnGP, p. 80, no. 5.

[illegible] (proportion width/height of a unit: 6 x 2.5): 5 cm; same as L, but the inventory number is "209;" in AnGP, p. 99, no. 5.

[illegible] (proportion width/height of a unit: 2 x 1): 5 cm, as in L and M, but the two added units are on the left and their contents are difficult to read. In the [illegible] contiguous to the scale, there seems to be a sign looking like a South-Arabian [illegible] the outside unit is divided in two equal horizontal sections; the upper one is [illegible] but, here again, the design of the lower half remains unclear; in AnGP, p. 144, no. 2 = the tombstone of Mu'awlyat (same photograph in GhSA, pp. 16-17, no. 7; [illegible] scale in either photographs) and no. 7 (poor facsimile). On the basis of that [illegible], the measurements of the stone would be about 82.85 x 23.57 cm with a letter height of 6 – 6.4 cm. M. Kropp guessed the scale to be 10 or 5 cm (cf. above, p. 145).

[illegible] (proportion width/height of a unit: 6 x 2): 5 cm; scale itself = L – N in reverse; the two additions are on the left as in N with the same stratum, "f 6," but the inventory number is "34;" in AnGP, p. 145, nos. 8, 9 and 10. On the basis of that scale, the incense burner is about 9.77 cm wide, and the letter height about 4.45 cm.

P (proportion width/height of a unit: 2.5 x 0.5): 5 cm, equals the main central section of L – N and O (in reverse); in AnGP, pp. 143, no. 4 and 147, nos. 5 and 6.

Q (proportion width/height of a unit: 11.5 x 1.5): estimated to be 5 cm. The particularity of A is repeated here, but it affects the two long sides (instead of the right extreme edge) each of which is underlined by a long, very narrow blank resting on a long black line; this blank is aimed, as in A, at making the black edge of the scale sharper. The two wooden combs of AnAGP, p. 101, nos. 6 and 9 = no. 7 (center and right, respectively) = p. 100, no. 3 (second from the right and extreme left, respectively), p. 101, no. 9 is also reproduced in p. 95 = 102, lower right; for the same scale, cf. also pp. 104, no. 1 and 105, no. 2 (no. 3 does not have any scale). The scale cannot equal 2 cm because the objects would then be too small; e.g., the width of the first comb would be about 4.5 cm, which would be much too narrow: how could 25 teeth be cut in about 3 cm of wood? Such fine, thread-thin wooden teeth would not last a single use. With a 5 cm scale, the width of the first comb would be about 11.35 cm; thus, about 16.25 cm for the restored comb; that of the second comb would be 10.4 cm; thus, about 12.8 for the restored comb, and finally the height of the "small bronze statue" of pp. 104-105 would be 34.14 cm.

come from the same original.

H (proportion width/height of a unit: 2.5 x 0.5): 2 cm; not checkered; in AnQP, p. 68, top = GhSA, p. 322, no. 7a. The limestone vessel of AnQP, p. 62, no. 1 (without scale) = GhSA, p. 322, nos. 7a and 7b: the scale made from a section of a ruler in these last two reproductions shows that the handmade scale of no. 7c is the wrong one.

I (proportion width/height of a unit: 2.5 x 0.5): 2 cm; same as D, with the central unit blank; in AnQP, p. 63, no. 6; no counterpart photograph to check the scale.

J (proportion width/height: 5 x 1): 2 cm; same as D and E, but here, checkered in blank starting from the left; in GhSA, p. 321, no. 5b. This scale is wrong: to match that of no. 5a (cf. above, B), each unit of 5b should be 1 cm, instead of 1/2 cm.

K = F in reverse; in GhSA, p. 321, no. 6b; the comparison with the 10 cm scale of no. 6a (cf. above, A) indicates that here as well as in F = no. 5b, the scale is wrong, and that each unit should be labeled 1 cm, instead of 0.5 cm.

M (proportion width/height of a unit: 4 x 0.5): 3 cm; checkered; in AnQP, pp. 68, no. 1, and 112, no. 1. This is a very unusual scale in the series.

N (proportion width/height: 2 x 1); 2 cm; the left checkered half is divided in 4 sections); in AnQP, p. 69, no. 7 = GhSA, p. 322, no. 8b. The figures remain the same in both scales, but the label is slightly different, viz "CM" in the first and "C.M" in the second. The two tracings concern the two objects of AnQP, p. 69, no. 6 (no scale) = AnMT, pp. 32-33, no. 15 (with scale) and GhSA, p. 322, no. 8a, respectively. The captions in both AnQP, p. 69, nos. 6 and 7, and AnMT, no. 15, indicate the stone vessel to be "large." Yet, in no. 8b, the diameter of the vessel being 3.3 cm and the scale of 1.6 cm for 2 cm, the actual diameter of the vessel would be 6.62 cm ... such a vessel can hardly be called "large." On the other hand, if the value of 5 cm is given to the scales of both AnMT, no. 15, and GhSA, no. 8a, as suggested by the other scales, the diameter of the stone vessel would be 50 cm, and such a vessel can safely be called "large."

O (proportion width/height of a unit: 2.5 x 1): 2 cm; same as in I, but in reverse; in AnQP, p. 73, no. 9.

P (proportion width/height of a unit: 2.5 x 1.5): 5 cm; the left half is divided in 5 checkered sections of 0.5 cm each; in AnQP, p. 73, no. 10.

L (proportion width/height of a unit: 6 x 3): 5 cm; checkered and divided lengthwise in 5 equal sections; rectangular addition on the right gives the siglum of

the stratum, "f 6;" and the rectangular one on the left is the inventory number: "209;" in AnQP, p. 80, no. 5.

M (proportion width/height of a unit : 6 x 2.5): 5 cm; same as L, but the inventory number is "209;" in AnQP, p. 99, no. 5.

N (proportion width/height of a unit: 2 x 1): 5 cm, as in L and M, but the two added units are on the left and their contents are difficult to read. In the unit contiguous to the scale, there seems to be a sign looking like a South-Arabian; the outside unit is divided in two equal horizontal sections; the upper one is blank; but, here again, the design of the lower half remains unclear; in AnQP, p. 144, no. 2 = the tombstone of Muʿawīyat (same photograph in GhSA, pp. 16-17, no.7; no scale in either photographs) and no. 7 (poor facsimile). On the basis of that scale, the measurements of the stone would be about 82.85 x 23.57 cm with a letter height of 6 - 6.4 cm. M. Kropp guessed the scale to be 10 or 5 cm (cf. above, p. 145).

O (proportion width/height of a unit: 6 x 2): 5 cm; scale itself = L - N in reverse; the two additions are on the left as in N with the same stratus, "f 6," but the inventory number is "34;" in AnQP, p. 145, nos. 8, 9 and 10. On the basis of that scale, the incense burner is about 9.77 cm wide, and the letter height about 4.45 cm.

P (proportion width/height of a unit: 2.5 x 0.5): 5 cm, equals the main central section of L - N and O (in reverse); in AnQP, pp. 143, no. 4 and 147, nos. 5 and 6.

Q (proportion width/height of a unit: 11.5 x 1.5): estimated to be 5 cm. The particularity of A is repeated here, but it affects the two long sides (instead of the right extreme edge) each of which is underlined by a long, very narrow blank resting on a long black line; this blank is aimed, as in A, at making the blank edge of the scale sharper. The two wooden combs of AnAQP, p. 101, nos. 6 and 9 = no. 7 (center and right, respectively) = p. 100, no. 3 (second from the right and extreme left, respectively), p. 101, no. 9 is also reproduced in p. 95 = 102, lower right; for the same scale, cf. also pp. 104, no. 1 and 105, no. 2 (no. 3 does not have any scale). The scale cannot equal 2 cm because the objects would then be too small; e.g., the width of the first comb would be about 4.5 cm, which would be much too narrow: how could 25 teeth be cut in about 3 cm of wood? Such fine, thread-thin wooden teeth would not last a single use. With a 5 cm scale, the width of the first comb would be about 11.35 cm; thus, about 16.25 cm for the restored comb; that of the second comb would be 10.4 cm; thus, about 12.8 for the restored comb, and finally the height of the "small bronze statue" of pp. 104-105 would be 34.14 cm.

The series R – T is composed of scales made of elongated rectangles lying on one of their long sides and used in the photographs taken in the excavations fields; each unit is estimated to represent 10 cm.

R (proportion width/height of a unit: 5 x 1.5): 1 m; scale composed of 10 checkered sections; in AnQF, pp. 16, no. 1, 53, no. 5, 54, nos. 3, 5 (only 9 units are visible on the photographs) and 55, nos. 11, 12, 13; AnAJ, p. 11C, plate 1 (here again, 9 units are visible on the photograph) = AnMT, pp. 28-29, no. 13 (where the outside edges of the two extreme units [only 9] and the lower 2/3 of the length were cut off) = ChSA, p. 323, no. 9a (same remarks as in AnMT, but here 7 units only are represented); no scale is added to the facsimile of ChSA, p. 323, no. 9b, and AnQF, p. 104, nos. 1 (photograph taken in the museum) and 2 (facsimile identical with that of ChSA).

S (proportion width/height of a unit: 8 x 1.5): 50 cm; scale composed of 5 checkered 10 cm units; in AnQF, pp. 41, no. 3, 43, no. 3, 48, nos 3, 4, 54, nos. 2, 5, and 55, no. 9.

T (proportion width/height of a unit: 3 x 1): 30 cm; scale composed of 3 checkered 10 cm units; in AnQF, p. 35, no. 6.

Note that a 40 cm scale of the R – T type, thus exactly between S and T, is seen in Atlal, 12 (1410/1990), pl. 46, right, a partial photograph of Nabataean text 17, which is erroneously called "The Earliest Dated Arabic Document (A.D. 267)" by both J.F. Healey – G. Rex Smith (pp. 77-84 and a grossly distorting facsimile in pl. 46, left). My review of that joint paper denouncing many errors of method, all kinds of anomalies and biased arguments was finished on June 21, 1993, and will be published in the near future.

Addition II – The huge human representation.

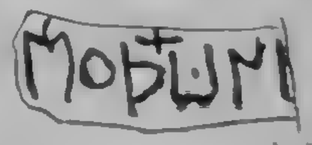
The largest panel of the rock inscriptions of Qaryat al-Fāw contains Ja 2768 a-m (cf. JaMAR, IV [1973], pp. 86-89 and tracings in pl. 17; and a very assistant color photograph in AnQF, p. 142; cf. already above, p. 119). In the upper section of the panel there is "a standing man, whose left hand is holding a spear and his right hand a throwing-stick: a long sword with a rectangular hilt hangs almost horizontally from his waist; he is wearing some kind of long-tailed Phrygian cap" (cf. JaMAR, l.c., p. 87, introduction to Ja 2768 p), and Ja 2768 s is "the pedigree of the standing man, engraved below his waist" (cf. l.c., p. 88). AnQF's caption of his color photograph states that "the drawing is probably 'Kahl' – 'the wise one'." But, Arabic kahl means "being in the flower of manhood, mature, fully

grown man" and kahlat "mature woman, matron" in Wörterbuch der klassischen arabischen Sprache, I, Wiesbaden, 1970, pp. 409A and 411B, respectively; the general meaning of khl as "mature, maturity" is all too clear in pp. 408A-412A; cf. also LaAL, IV, p. 67B, and LaAEL, p. 3004C. Furthermore, had the figure been that of the main god, it would have been respected and there would not have been four short Sabaean graffiti engraved on his body. As the engraving of the longest one, Ja 2678 s, is well centered, I take it as the identity card of the man himself. AnQF's caption also speaks of "a spearhead" in the right hand of the figure. But, the top of that weapon is well rounded, not at all pointed.

Addition III – Some Sabaean texts published in AnQF and referred to above, in the right-hand column of p.127.

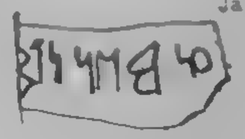
For Ja 3237 and 3238, cf. above, pp. 132-133. – Some texts referred to above were read in the edition. Some others are incompletely known; e.g., p. 143, no. 2: 1.2 is illegible on the photograph; and p. 144, no. 6 b (upper center): the initial letter is incomplete.

a – Ja 3239 = AnQF, p. 99, no. 4: photograph printed upside down; two fragments of "camels bones" (p. 99B) with texts painted in red; cf. my tracings to the right.



a

Ja 3239



b

a : the left fragment of a dextrograde inscription; the two b's are upside down:

→ s'dt bn b[...

Sa'adat, son of B[... [cf. note on p.154.]

b : right fragment of a sinistrograde inscription:

← 'nm bn nyš 'Anam, son of Nayš.

'nm, family name in Ja 2737 w (also from Qaryat al-Fāw).-nyš, Thamudic Ent 756.

No scale of any kind is seen on the photograph of those two objects.

b – Ja 3240 = AnQF, pp. 118+119: front and back of a crude, massive trunk of a clay woman, limbless and breastless, with a huge neck and large genitalia; three lines of a dextrograde inscription run across the chest, belly and the lower back, respectively; the letters are irregularly traced with a rounded object before firing and carelessly painted in red after firing; no scale is seen on the two photographs; cf. my partial tracings of both the front and the back on the next page.

According to AnQF, the figurine was "found east of the sūq" (p. 26A) and is presented as "a ritualistic" (p. 118, caption) object without any precision or explana-

[illegible] the place where the statuettes and [illegible] in not [illegible] with [illegible] [illegible] [illegible]. The author [illegible] [illegible] the [illegible] of the [illegible] [illegible] [illegible]

[illegible] the name of Thamudic [illegible] 4, 4b, 342 and 371 reads dky Dakī, instead of [illegible] the edition. — [illegible]: for the 2nd component, cf. the Thamudic personal "[illegible]" [illegible], e.g., in [illegible], 4b. — [illegible], cf. Arabic ḥusāma, 3rd form "Bene tractatus [illegible], e.g., in [illegible]" (cf. [illegible], 1, p. [illegible]). — wbnt is an example of the extremely rare [illegible] derivation, as bint of Sabaean Ja 616/24, wlnt of Thamudic [illegible] and [illegible] of Safaitic [illegible]; cf. the personal name wsbm in Qatabanian [illegible], and the fem. name wsbt in Sabaean Ja 2559 b (also from Qaryat al-Fāw). The 1st name of Safaitic [illegible] 2537 is read "jznt" by F.V. Winnett and G.L. Harding, Inscriptions from Fifty Safaitic Cairns, Toronto, 1978, p. 328, who state that "the root is unknown to us." Yet only G.L. Harding, An Index... does not list any reading of the name but he also refers the name "b'dd" to this text (p. 90), where this reading is impossible. This is another proof — in normal circumstances, at least — that Harding had at his disposal a copy different from that which Winnett used. Thus "jznt" of [illegible] is a misreading instead of mznt Marnat; cf. mzn, e.g., in Tap [illegible]. — Here again, to scale accompanies the photograph, and no measurements are given in the edition.

— — — — —

List of Abbreviations

AnKI = A.R. al-Ansary, "'Aqwā' [illegible] 'alā dawlat Kindat min ḫilāl āṯār qaryat al-Fāw [illegible]," in Sources for the History of Arabia, I (1399/1979) 1[illegible], pp. [illegible], 3 pl. and 1 map.

AnMT = A.R. al-Ansary, al-Ma'rid at-ṯānī li-āṯār mintaqat Qaryat al-Fāw, Riyāḍ, [illegible].

AnPIA = A.R. al-Ansary, Pre-Islamic Arabia (Studies in the History of Arabia, II), Riyāḍ, [illegible].

AnQF = A.R. al-Ansary, Qaryat al-Fāw. A Portrait of Pre-Islamic Civilisation in Central Arabia, Riyāḍ, [illegible].

FuC = W. Fischer ed., Grundriss der arabischen Philologie. I: Sprachwissenschaft, Wiesbaden, [illegible].

FrLL = G.W. Freytag, Lexicon arabico-latinum, Halae, I-IV, 1830-1837.

GrA = W. Groneux, "Saudi-Arabien," in AfO, 27 (1980), pp. 317-324.

JaMAR = A. Jamme, Miscellanées d'ancient arabe, Washington, from 1971 on.

JaP = A. Jamme, "Le panthéon sud-arabe préislamique d'après les sources épigraphiques," in Le Muséon, 60 (1947), pp. 57-147.

JaSHI = A. Jamme, Sabaean and Hasaean Inscriptions from Saudi Arabia, Rome, 1966.

LaAEL = E.W. Lane, An Arabic-English Lexicon, New York, I-VIII, 1863-1893.

MaITSA = A.H. Masry, An Introduction to: Saudi Arabian Antiquities, Riyāḍh, (1975) 1977.

[illegible] (art. ʾl) cf. sny
[illegible] (adv.) l. 7
[illegible] (pers.s.) in l"h : l. 1
[illegible] (pers.s.) in [illegible]: l. 4
[illegible] (v.; ʿl) in l"h: ll. 4-5
[illegible] (s) in l": ll. [illegible]-10
[illegible] (div.qualif.) cf. ʿtr
[illegible] (prepos.) cf. ahl
[illegible] (v.; = tny) l. 1
[illegible] (remov.prepos.) l. 8
[illegible] (s.) l. 9
[illegible] (pl.masc.pron.) cf. ʾl
[illegible] (masc.pers.pron.) cf. ʾn, ʾʿd, mrʾt
[illegible] (masc.pers.pron.) in l": l. 2; cf. also wld
[illegible] (masc.pl.pers.pron.) cf. wld, nsy
[illegible] (pers.n.) ll. 1, 1-2
[illegible] (s.) l. 8
wld (pers.s.) pl.: l. 3, in l"hw: l. 2; "hw: l. 3; "hm: l. 3
[illegible] (s.) l. 6
[illegible] (pers.s., pl. of hrr) l. 4

knl (div.) in b": l. 5
l- (art., = ʾl) cf. ʾrḍ
(prepos.) cf. ʾn, -hw, w-l
ln (div.) l. 5
mṯr (v., cf. 5th form tmṯr
mn (remov.prepos.) l. 6
mrʾt (fem.s.) in "h: ll. 2-3
mrtnn (s.) l. 7
nsy (fem.s.) in "nm: l. 4
nsy (s.) in ʾ": l. 9
[illegible] (compos.conj.) l. 8
[illegible] (v.; ʿwd) cf. 4th form ʾʿd
[illegible] (pers.n.) l. 1
[illegible] (s.) l. 6
[illegible] (stellar div.) in " ʾarg: ll. 5-6
[illegible] (fem.n.) l. 4
[illegible] (conj.) cf. ʾʿd
[illegible] (s.) l. 2
[illegible] (pers.n.) l. 1
[illegible] (s.) l. 10
[illegible] (s.) l. 7
[illegible] (v.; mṯr) ll. 6-9

Sabaean

[illegible] (pers.n.) [illegible], p.65, no.13, center
[illegible] (pers.n.) Ja 3260
[illegible] (fem.pers.n.) Roach 1,1
[illegible] (pers.n.) Ja 3242
[illegible] (pers.n.) Roach 1/2
[illegible] (prepos.) cf. rhmnn
[illegible] (pers.n.) Ja 3239 a
[illegible] (pers.n.) [illegible]
[illegible] (fem.pers.s.) Ja 3240/2, Roach 1/1, 2/1-2
dd'l (pers.n.) Roach 2/2
ddh (pers.n.) Roach 2/1
d- (masc.rel.pron.) cf. ʾrḍ
[illegible]ll (pers.n.) Ja 3241
dn[illegible] (?) Ja 3238/2
[illegible] (adv.) [illegible]
-n (masc.pers.n.) [illegible]
hwd (people n.) cf. rb
[illegible] (pers.n.) [illegible] cf. wfy
[illegible] (masc.pl.pers.pron.) [illegible]
[illegible] (pers.n.) [illegible]
[illegible] (v.; [illegible]) [illegible]
[illegible] (pers.n.) [illegible]
wstnt (pers.n.) in [illegible]: Kawkab [illegible], etc.
[illegible] (s.) in [illegible]
[illegible] (pers.n.) [illegible]
hsn (v.) [illegible]

ʾrḍn (div.n.) in d": Kawkab 5/4
[illegible] (adv.) [illegible], p. 13, no.5, right
[illegible] (pers.n.) [illegible]
l- (conj.) cf. [illegible]
(prepos.) cf. -n, wfy
[illegible] (pers.n.) Kawkab 5/2-3
[illegible] (fem.pers.n.) Ja 3240/1
mʿkt (pers.n.) in "/nʿmt: Kawkab 5/1
mʿwyt (pers.n.) in [illegible]/1-2; pl.: mqtt: Kawkab [illegible]
[illegible] (pers.n.) [illegible]
nṯs (pers.n.) Ja 3239 b
nʿmt (2nd pers.n.) cf. mʿwyt
[illegible] (pers.n.) Ja 3242
[illegible] (pers.n.) [illegible]
[illegible] (v.) in l": [illegible]
[illegible] (v.) Ja [illegible]
[illegible] (pers.n.) [illegible]
[illegible] (fem.n.) [illegible]
[illegible] (pers.n.) Roach 1/1-2
[illegible] (pers.n.) [illegible]
[illegible] (pers.n.) Ja 3239 b
qny (v.) cf. 4th form [illegible]
rb (pers.s.) in "hwd: Kawkab [illegible]
rhmnn (div.) in b": Kawkab 5/5
[illegible] (pers.n.) Kawkab 5/3-4

Note to p. 127, after the upper paragraph. – The transversal, wide-angle characteristic is also found, angular or curved, in a series of Sabaean texts of the Hamburgisches Museum für Völkerkunde und Geschichte nos. 31.300.1604,1607,1611, 1612,1614 and 1619+1620?, respectively, RES 4651, 4674, 4601, 4657, 4054 and 3975.

Note to p. 149, at the end of Ja 3239 a. – The dot in the center of the first b is too well placed to be meaningless: it could indicate the beginning of the word.

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P.S.: The other texts from Qaryat al-Fâw published by A.R. al-Ansary will be dealt with in my following Miscellanées..., XIX, as the material complement of the preceding pp. 118-154.

VII – Thamudic QalhatT 1, north of ʿAqaba.

The Thamudic inscription QalhatT 1 was published as Nabataean by L.F. Graf's paper on "The 'God' of Ḥumayma" in Z.J. Kapera ed., Intertestamental Essays in Honour of Jozef Tadeusz Milik, Kraków, 1992, pp. 67-76, photograph and tracing in pl. III and IV, respectively, between pp. 71 and 72.

The present inscription to which no siglum is given in the edition, is one of the texts of which "most...were in Nabataean Aramaic, but a few others were in Greek and Thamudic" (p. 67). "Most of the graffiti" come from "the immense quarrying area in nearby Jebel Qalkha, just to the west of the settlement" (p. 69), which is called "Ḥumayma", some 60 km north of ʿAqaba" (p. 67). The coordinates of J. Qalhat are 29° 56' N – 35° 17' E according to Jordan – Gazetteer, Washington, 1971, p. 280B, which lists only "Wâdî al-Ḥumaymah" with "h" instead of "ḥ" (p. [illegible]).

The graffito is declared by its editor to be Nabataean (pp. 69-70), "clear in its writing, but difficult to interpret:

šlm br-tlm ʿbd ʾl-ḫwr Peace, BR-TLM, servant of ʾAL-ḪWR" (p. 70).

The preceding understanding is not supported by the interpretation of ʿbd as the noun "servant." It should be either the verb "to make" or the first element of a composite name; but both suggestions are excluded by the context. The interpretation of ʾl as the Arabic article ʾal- instead of the normal noun ʾil god comes from the pan-classical Arabic fanaticism which is nowadays by far the best and most popular master key ensuring the widest possible audience of admirers. For Geraldine King's dishonest argumentation on ʾḫwr, cf. the note on her paper dealing with the wadi Judayid Thamudic texts in my discussion to be published. Finally, no parallel is given to corroborate the Nabataean formula šlm br ... or šlm br-...

QalhatT 1 is a typical Thamudic text written in Nabataean letters:

Thamudic šlm bn tlm ʿbd ʾl ḫwr = Nabataean šlm br tlm ʿbd ʾl ḫwr

Šâlim, son of Tâlim, was the servant of ʾIl, [who] went away.

The 3 personal names and the 2 verbs are known in Thamudic; for an asyndetic relative clause in Thamudic, cf. my forthcoming rebuttal of Healey-Smith's study of Nabataean JsaN 17 published in Atlal, XII (1410/1989), pp. 77-84 and pl. 46 A-B (cf. already above, p. 148).

šlm, e.g., Hu 744, and in Ja 3242 (from Qaryat al-Fâw; cf. above, p. 151). — tlm, e.g., Eut 748 and JsaT 25 ; cf. also tlm in a Sabaean graffito from W. Juhir, Ja 3153 a (to be published) and tlmt of JsaT 103 d. Note that "Ptolemy" is found in Safaitic CIAS 508 as tlmt (cf. JaMAR, XIII, pp. 63-64). – ʿbd, e.g., Hu 497/3. –

2., JsaT 408 a. – ṯwr, HaLi 490+489/1.

A certain note in fn 10 of p. 313A of G. King's paper in ADAJ, 32 (1988), – King's note presents a specimen case of distortion of a quotation, plagiarism and palaeographical ineptitude; it may safely be singled out as a very representative example of Jerusalem King's nonsensical argumenting method.

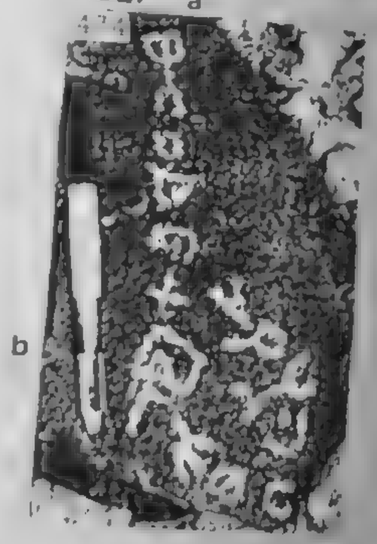
(1) King begins with "al-ṯhwar, 'the third star ...' (Lane)," which in to be compared with her statement on "Ar. al-ʾaḥwar, 'the planet Jupiter' (Lane)" (p. 314 A, commentary on HaLi 2). First, King invented Lane's quote on al-ʾaḥwar because Lane says: "al-ʾaḥwar A certain star: (♃,♄) or (♃) Jupiter. (♃,♄)" (p. 666C, ll. 44-45); thus, the expression "the planet" is not from Lane!!! Secondly, she formally plagiarizes E. Littmann; here follow the two pericopes one above the other for immediate visual comparison:

G. King: "al-ʾaḥwar, 'the planet Jupiter' (Lane)" (p. 314A) and

E. Littmann: "ʾaḥwar is the planet Jupiter" in G.L. Harding – E. Littmann, The Thamudic Inscriptions from the Hashemite Kingdom of Jordan, Leiden, 1952, p.34, commentary on HaLi 323, where the phrase quoted above is followed immediately by this: "Iaim-ʾaḥwar 'the servant of Jupiter';" and this phrase, in turn, is further repeated in p. 38, commentary on HaLi 393. It should be noted the volume of G.L. Harding – E. Littmann is most used by King; cf. p. 307 and fn 2.

(2) King's 2nd statement of the same fn 10 is that "the name tmlhwr also occurs in" HaLi 474. Completely hypnotized by her intent of proving her thesis which implies a Harding-Littmann's reading error, she inevitably and wholeheartedly swallows what Harding had described as "the text seems to be all by one hand" and read the sections as b + a because he apparently wanted a text introduced by the preposition l (cf. G.L. Harding – E. Littmann, l.c., p. 41). But, King reverses the order of the two sections to read a + b and, thus, she may find her "tmlhwr" and she forcibly applied the pan-classical Arabic fanatical theory to interpret -l- as the Arabic article, an argumentation worthy of being signed by the grand master of that fanaticism, A.F.L. Beeston. All their preceding sayings are nothing but empty babblings. From a palaeographical view point, the very first, most obvious fact is the existence of two texts differenciated from each other by three

HaLi 474 a



b

epigraphical facts:

(1) the size of the letters is larger in the lower section than in the upper, almost vertical line;

(2) the patina is darker in the upper half than in the lower section; and

(3) the forms of both ṯ and ṯ are different in each section, viz rounded and angular, respectively, in the upper and lower sections.

Therefore, the two texts demanded by the 3 preceding palaeographical features openly contradict Harding's or King's division. It is quite amazing but, at the same time, indicative of the so-called expertise of both Harding and King that neither of them ever saw, or did not want to see, the above-listed palaeographical differences. The editor's reading of the letters is correct, and his photogram (cf. l.c., pl. XIX) is reproduced above with my lettering added to it.

The two texts may be read as follows.

a – An almost vertical line in the upper section, with letters smaller and a grayish patina darker than in the lower section:

↓ wsʿd bnt And Bint was happy.

sʿd, e.g., Ḥut 404 b. – bnt, e.g., Hu 207.

b – An almost complete ellipsis beginning immediately below the end of text a with letters larger and whiter than in a.

↻ ml ḫwr bn ʾys Was rich Ḫuwwūr, son of ʾIyās.

ml, e.g., Hu 162. – ḫwr, e.g., Hu 707/2. – ʾys, e.g., JsaT 708. – Note that the dot seen between wr and b is inside the interlinear space and, therefore, valueless for the text.

(July 2, 1993)

...II – W.W. Müller and Ja 669.

The most striking characteristic of the first deity of the South-Arabian triad, the lunar god, is the boundless varieties of his geometrical and animal symbols, in sharp contrast with the extremely limited symbols of the two other deities of that triad. Those symbols are almost everywhere, and no two of them are quite alike.

The lunar geometrical symbols introducing the dedicatory inscriptions are almost a constant pattern; cf., e.g., A. Grohmann, Göttersymbole und Symbolbilder auf südarabischen Denkmälern, Vienne, 1914, pp. 6 foll., and the 70 examples of my Sabaean Inscriptions..., Baltimore, 1962, pl. A-C and E.

The representations of the bucranium introduce yet a new dimension, the bas- and high relief.

The lunar representations of the bucranium, also found in boundless varieties, developed into two opposite directions, viz the progressive skeletonization of the horns to the ultimate schematization of stick figures (as in the coins), and the fantification of the horns to a maze of intertwists of leaves and twigs.

A rather crude example of delineation is seen on a monolyth proscynema in the upper part and an inscription in the lower, CIH 850 = AO 4561 (cf. my tracing on the right). The bucranium alone is referred to by Y. Calvet and C. Robin in their pamphlet entitled Au royaume de Saba: archéologie du Yémen (Cahiers Musée d'Art et d'Essai, Palais de Tokyo, no. 4), Paris, 1980, p. 14A. Note also the interesting inscription because it clearly shows the basic difference between g and l, viz the left side of the appendix is aslant, like the grave accent, ` , in l, but is vertical, | , in g of the personal name Ḥlmqd (l.1).

CIH 850

At the end of the spectrum, the tentative fantification of the horns is vividly exemplified by the well-known RES 3568 = Ist 7611, of which a good photograph is found in A. Grohmann, Arabien, Munich, 1963, pl. XXVI, bottom. Paleographic description of RES 3568: whitish alabaster; maximum thickness: 10.3 cm; front: 66.2 (top) and 64 (bottom) x 43.2 (right) and 42.8 (left) cm; relief thickness: 0.9 cm; text: 25.5 x 13.3 cm.

W. Dostal's paper (cf. R.L. Bidwell and G.R. Smith, Arabian and Islamic Studies, London, 1983, pp. 196-206, 37 facsimiles in pp. 207-209, and 7 photographs

in pp. 210-213) publishes facsimiles of bucrania so atrocious that they cannot but depict the distorted observation skill of their author: e.g., p. 208, bottom, is supposed (?!) to represent the bucranium of RES 3568; p. 207, no. 9, is the shameful bastardization of the bucranium of what the author calls "unknown origin" on p. 205, with reference to W.W. Müller's 1973 paper listed on p. 204, where 3 corrections should be made, viz instead of "Yemen. Expedition," read "Jemen-Expedition," and instead of "orientforschung," read "Orientforschung." For this so-called "unknown origin," cf. already SIAA, I (1977), pp. 225-227; YM 515 (also known as YM 1044), the 2nd text of which, B, is published in my Miscellanées d'ancient arabe, XIV (1985), p. 249.

It is at the end of the above-listed paper that Dostal publishes an "Addendum" of 34 lines divised in two sections.

1 – The first section (ll. 1-25 of pp. 202-203) is taken by W.W. Müller's concoctions on two passages of Ja 669 which read as follows:

Ja 669/13-14: -/wyhálnn(14)tny/twrn/tklwnm and

23-25: -/f(24)y/hqnn/wyhálnn/twrn/tkl(25)'wn/- (cf. Sabaean Inscriptions ..., p. 174B), and their translation printed on the following pages (p. 175A) reads as follows:

ll. 13-14: , and they would drive two bulls to Kilwānum, - and

ll. 23-25: -, they would dedicate and drive the two bulls to Kalwāln.

It all started with A.H. Irvine's paper (cf. Locus, 30 (1981), p. 205), where he translates the pericope of ll. 23-25 as follows:

"they would dedicate and make a conciliatory offering of two bulls in KlwN," and in fn 55, Irvine refers the verb form hál to "Arabic wahala, 'rem petivit, qua ai Deum propius accederet c. [ilā] p., eique gratior fieret" (cf. G.W. Freytag, Lexicon arabico-latinum, IV, p. 466A). This etymology is naturally endorsed by Sabaic Dictionary... (p. 164) and J.C. Biella, Dictionary... (pp. 150-151) who, by using the adjective "propitiatory" instead of Irvine's "conciliatory" show their dependance from E.W. Lane, Arabic-English Lexicon, p. 3054C. Those writers also give the 4th form the meaning of the 5th form which is the characteristic of denominative verbal form (cf. also G.W. Freytag, Lex., IV, p. 466B). Unfortunately, they do not justify such an unusual etymology which is well in the line of all pan-classical Arabic fanatics. Furthermore, they do not even see that the propitiatory or conciliatory purpose is the ultimate, constant and necessary goal and reason of all dedication. Thus, their translation implies a manifest tautology.

In his note sent to his new editor, Müller launches out a series of his well-known

"Müller-Jan" nonsensical [illegible].

a – It should be emphasized that Müller never refers to Irvine's paper although he copied from him the general interpretation of yhślnn while correcting the latter's interpretation of "make a conciliatory offering" to "offer" (ll. 27 and 28) without the slightest justification. But the tautology is even more evident, viz "they would dedicate and offer"! Finally, Müller carefully fails to point out that, in accord with the edition and contrary to his own thesis (cf. immediately below), Irvine considers klwn(m) as a proper name.

b – Müller first makes ex cathedra two unconditional pronunciamentos, viz my "interpretation does not only make any satisfactory sense, but is also hardly supported by the underlying text" (ll. 11-12). Unfortunately, there is not a shred of evidence presented by Müller to substantiate his verdicts; the only "underlying" fact behind his two claims is, as mes Miscellanées ... stated in 1985 (cf. XIV, p. [illegible]), Müller's autosuggestion "that he is the long-awaited messiah in editing CA texts," viz he convinced himself of being The Grand Germanophone Python; cf. above, pp. [illegible] and 114-116 for a few examples illustrating W.W. Müller's exceptional gift of messing up simple texts. It is thus self-evident that, even before the publication of Sabaic Dictionary..., Müller wanted to get even with the three other partners of the same Sabaic..., who apparently dared to slight his concoction, by proving them and the world how well warranted his own discovery really is.

c – Müller's two Pythonian expectorations in fact are the foundations of his thesis, from which he deduces that "since it [= klwn(m)] is, ... a hapaxlegomenon [sic!] it cannot be determined definitely what it means" (ll. 13-15). Is it not amazing and contradictory, on the one hand, to apparently have no doubt whatsoever on "the underlying text" (cf. above) and, on the other hand, to apparently have no doubt whatsoever that "it cannot be determined definitely what it [= the only and most essential word of his thesis] means"? Furthermore, the reason set forth by Müller is so manifestly unacceptable that it proves how easily Müller bends the reality to suit his fancy. Finally, Müller fails to give the tiniest sign that the two spellings klwnm and klwn demanded any explanation. Indeed, why should they have. A Great Python does not bother with such petty , worthless details. The liberty of adding or using the final -m is especially illustrated in onomastics and particularly by some divine names; e.g., dqbḏ – dqbḏm, wd – wdm, ḏt/bʿdn – ḏt/bʿdnm, ʿm – ʿmm; etc.

If klwn(m) is considered as a noun, as in Müller's fantasy, the proximity of the two forms could only be explained by the at-first-sight rejectable hypothesis

of an author's mistake by omission.

d – Müller's devious mind draws the following conclusions from his preceding statements: "For that reason it [= klwn(m)] will be left untranslated in the forthcoming Sabaean dictionary"(ll.15-16). This is only half of the truth, the sign "< >" means "obscur" (cf. Sabaic Dictionary..., p. XVIII) and it [illegible] more than 200 times in that dictionary; also found are "<>?" (pp. [illegible] and 98, 144 and 145). "<>≠ n.pr.?" (pp. 5, 28, 29, 47,

The word klwn(m) is not only "untranslated" (as Müller puts it) but the sign "< > " indicates that the 4 authors did not have the slightest idea of its meaning. This is quite incredible because the Dictionary... is loaded not only with interpretations presented as "? ?" = "dubious" (p. XVIII), but also as "≠" = "mutually exclusive interpretations"(cf. l.c.). If those authors so openly confess their incapability of finding a single hypothetical meaning, what proof do they have that the word is a "n" = "noun" (p. XVII) or that it certainly derives from the root "klw" (p. 77)? There is absolutely nothing rational in their reasoning.

e – Then comes Müller's ingenious concoction: "klwn(m), with which the bulls destined for sacrifice are provided" (ll. 17-18). This is Müller's typical way of argumenting. As the basic step of his reasoning or his major premise, he simply posits in general terms and without the slightest proof or reason his conclusion which reads as follows: the word "is perhaps to be connected with the word 'bridegroom', widely spread in South Arabia" (ll. 18-19; my underlining). And Müller refers immediately to "R.B. Serjeant, South Arabian Hunt, London, 1976, 67" as well as to 5 modern South-Arabian dialects. To Serjeant's booklet, add also the reference to "p. 122B." Among those dialects is "Soqoṭri kelān," which comes from W. Leslau, Lexique soqotri... (Paris, 1938), p. 219. This book already refers to Ḥaḍrami kulān "nouveau marié" in L.W.C. van den Berg, Le Ḥaḍramout et les colonies arabes de l'archipel indien, Batavia, 1886, p. 287, fn 30. This form kulān also exists in Ḏufār (cf. C. Landberg, Glossaire daṯinois, pp. 2582-2583, referred to by A. Piamenta, Dictionary of Post-Classical Yemeni Arabic, Leiden, [illegible]). R.B. Serjeant – R. Lewcock, Ṣanʿāʾ (London, 1983) does not mention the word kulān (or any other spelling) (p. 502A-B). Serjeant's preceding testimony on the absence of the arabic term kulān is to be understood in the light of his failure to devote a single section of the book to the "Wedding observances" although the words "wedding," "bride" and "bridegroom" are accompanied in the "General Index" by 10 (p. 636), 7 (p. 616b) and 1 (p. 616b) references. This lacuna is all the more [illegible]

that pervasive sergeant reserves [illegible] (seven) and 1/2 columns of the book (pp. 1718-[illegible]) and, in addition, the 20 references listed under 16 entries on p. 626C, to the national member, the qāt. It is difficult to understand how a writer supposedly devoted to serious research could formulate without any comment of any kind a general statement such as the "qāt chewing is associated with that good fellowship that brings times in beer drinking" (pp. 174B-175A). The making of such a deceitful statement originates from an author either ignoring - which is impossible - or refusing to face the individual, [illegible] and social effects caused by a habit that keeps so many human beings under its tyrannic clutch.

In order to build a bridge between "bridegroom" and the bulls of the text, Müller adds that "the word designates the bridegroom on the wedding-day [sic], when he is adorned and crowned, and its original meaning is most probably 'the crowned one, the one adorned with a wreath" (cf. l.c., ll. 22-24). The great copier Müller in all probability took his inspiration from Ge'ez kallala "coronare, coronae instar cingere" (cf. A. Dillmann, Lexicon linguae aethiopicae, 1864, col. 816; cf. already I. Ludolf, Lexicon aethiopico-latinum, 1749, col. 386: "kallala coronavit; tekallila coronatus fuit, [illegible] ornatus, coronatus, ʾaklil corona," and more recently W. Leslau, Comparative Dictionary of Ge'ez..., Wiesbaden, 1987, p. 283A-B). Most suggestive, however, is T.M. Johnstone's entry "kəlōn" under the root kln, but the final note is "cf. also kln" which means "to come, bring home (animals, a wife)" in his Mehri Jebbali and Shaḥri Mehri word-list, London, 1987, p. 209. This last meaning may safely be considered as the basic, original idea that went into the derived kln. Indeed, if all bridegrooms bring their wives home, many of them do not wear any crown on that occasion, as I have seen it myself on at least four occasions in Yemen: the bridegroom was NOT crowned. Müller's translation of bklwn(m) as "with wreaths" is not only unjustified from the viewpoint as he states before (cf. above, my underlining of p.153); this translation should therefore be presented at the very most as a mere probability; instead, it is given as a certainty since there is no question mark accompanying it, and even such possibility is not at all justified by T.M. Johnstone's etymology.

2 - The second section (ll. 29-34 of p. 203) is Dostal's final note. - His first 28 lines reproducing Müller's fantasy are followed by six lines devoted to the herbal decoration on the bull's head.

Dostal refers first to S.D.F. Goitein's paper in ZSWG, 9 (1933), "p. 36" and adds that "the taken of plants is mentioned there as mashqur 'bouquet of flowers' cf. also Landberg G., Glossaire Datinois [sic] Vol. 3 (1942) p. 2067."

The spelling of "mashqur" does not come from ZSWG, l.c., pp.35-36, but from Landberg,

III, p. 2067 (this page is not mentioned by Dostal) where the [illegible] is translated as "Blumenschmuck" (cf. also S.D.F. Goitein, [illegible], p. [illegible]), which means "flower ornament" (not "bouquet of flowers" as stated by Dostal), and "bouquet" used by Dostal comes from Dozy, [illegible], p. [illegible] which refers, as is the translation of [illegible]. The word [illegible] means "(spray of) aromatic herb" (cf. M. Piamenta, Dictionary..., p. 268B); it is rendered in [illegible] "spray of sweet basil" in M.B. Sergeant - M. Lewcock, [illegible], p. [illegible].

Dostal's repeated confusion with the reference as to publications is not surprising at all when one takes pains to check his "bibliography" (pp. [illegible]). There are already so many mistakes in p. 203 alone that a whole page would be necessary to list all of them; e.g., the reader already finds "Götter, Symbole" instead of "Götternymbole" and "Auf" instead of "Auf" under A. Dillmann; "der religiösen Weltbilder der frühesten Bodenbauern" instead of "des religiösen Weltbildes der frühesten Bodenbauer" under his own name, Dostal; and "The Land of Sheba" instead of "From the Land of Sheba" and "Jew of Yemen" instead of "Jews of Yemen" under Goitein, where it should be mentioned that a "New and Revised Edition" appeared in 1973; etc, etc.

1 – The calligram Ja 3282 = RÉS 2690.

The gem Ja 3282, known as RÉS 2690, represents two male ibexes standing on their hind legs, back to back, with their heads turned backward and facing each other and with transversally ridged horns (for dotted horns, cf. Ja 3339, to be published). For the contortive position of the two ibexes, cf. also the cultic vase [illegible] (cf. above, p. 44) where the two ibexes are [illegible] symbols. In front of their hindquarters stands an unidentified object, and a calligram is [illegible] between the backs of the animals in the center of the whole design.

The study of this calligram is particularly loaded with errors in the transcription of past literature.

1 – P. Lajard, author of Recherches sur le culte ... de Vénus en Orient et Occident, Paris, 1837, and Tableau et planches," Paris 1849, is erroneously transcribed as "Layard" by A. Grohmann, Göttersymbole und Symboltiere auf südarabischen Denkmälern, Vienna, 1914, p. 54A (with facsimile in fig. 141), D. Nielsen in Handbuch der altarabischen Altertumskunde..., Copenhague, 1927, p. 175 and Grohmann's facsimile in fig. 7e, and Répertoire d'épigraphie sémitique, Paris, V (1928), pp. 43 and 44 (cf. also below, p. 165).

2 – The plate "XXI A" of Lajard's publication becomes "XXI" in Levy's paper (p. 160);

3 – M.A. Levy in "Eine dritte Gemme mit ḥimyarischen Inschrift," in ZDMG, 12 (1858), pp. 159-160, is erroneously spelled "Lévy" in both A. Grohmann, l.c., p. 58B, and Répertoire..., l.c.

4 – F. Hommel's reading of "ʿmʾl" (cf. Aufsätze und Abhanlungen, Munich, II [1900], p. 102, is copied all the way around as "ʾlʿm" by Répertoire..., l.c., p.44.

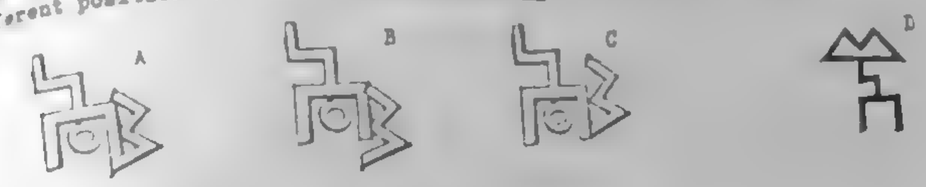
As reported by Répertoire (cf. l.c.), Levy reads ʾ, s̆ and possibly ʿ in the center of the calligram. The reading of these 3 letters became certain in E. Osiander in ZDMG, 17 (1863), p. 790, and F. Hommel, Süd-arabische Chrestomathie, Munich, 1893, p. 70, but Osiander takes those letters as initials with religious meaning. A few years later, Hommel altered his 1893 position to identify m instead of s̆ and read the name as "ʿmʾl" (cf. the remark 4 above). Then, Répertoire (l.c.) reports and approves (implicitely) Grohmann's intervention (p. 58B) denying the reading of m in favor of s̆, but fails to mention the reasons justifying the change of reading. Grohmann formulates his reasons as follows:

(1) to be read m instead of s̆, the letter should have been engraved on the

left on the base of ʾ so as to be sinistrograde as ʾ; and

(2) the two extreme aslant lines of m should not end up outside the base of ʾ, but they should, instead, reach the right side of the base of ʾ below its horizontal line.

Here follow the same facsimile of the double-line tracing calligram in three different positions , A – C, and lastly, the m of RÉS 2639 G/6 in D.



A: as in Levy, l.c., p. 160;
B = A with the right section lowered;
C = A with the same section arranged so that the bottom of the right section coincides with the bottom of the base of ʾ; and
D = RÉS 2639 G/6,calligram in J.G. Hulton and J. Smith in JRAS, 5 (1939), p. 97, right. It shows another location for the letter m in a calligram built on ʾ. Of course, there is no way of knowing whether or not the copy is complete. As it stands, it may be read mʾ mnlʾ, that is known as a Ḥadrami clan name in Yatuf 16 b/2-3 (cf. RES, 40 [1965], p. 242), also from southeastern Arabia.

Grohmann's objections are unjustified and irrealistic.

Grohmann's first reason is erroneous because the letter setup in calligrams does definitely not accord necessarily with the direction of the writing. To begin with, some calligrams are found alone. How could they then show the same direction as that of unexisting texts? Cf., e.g., all the calligrams found on jars and ostraca; e.g., from Hajar bin Ḥumeid H 2155+2148: slm, and 3019: khlm. The setup of the letters is planned and regulated above all by the purpose of making the calligram compact, well balanced and distinct; cf., e.g., the calligrams on coins where the letter m is almost constantly dextrograde. Here follow two examples published many years prior to Grohmann's book and repudiating his objection.

a – The letter r is often atop the calligram, thus in vertical position facing up, as in the calligram of mrtḥt of CIH 777 (cf. Corpus Inscriptionum Semiticarum, III, p. 170) where the letter m is dextrograde with a sinistrograde text so as to counterbalance the sinistrograde d on the other side of the vertical line of t. The facsimile was published by J.H. Mordtmann in ZDMG, 30 (1876), p. 293, no. 14, which is reproduced on the right. The position of r is precisely the same as m in fig. D (cf. above).

CIH 777

b – The sinistrograde CIH 593 exemplifies the liberty of engraving because the five

IX – The calligram Ja 5282 = RÉS 2690.

The gem Ja 5282, known as RÉS 2690, represents two male ibexes standing on their hind legs, back to back, with their heads turned backward and facing each other and with transversally ridged horns (for dotted horns, cf. Ja 5139, to be published). For the contortive position of the two ibexes, cf. also the cubic votive block of CIH 692 (cf. above, p. 95) where the two ibexes are walking instead of standing. In front of their hindquarters stands an unidentified object, and a calligram is engraved between the backs of the animals in the center of the whole design.

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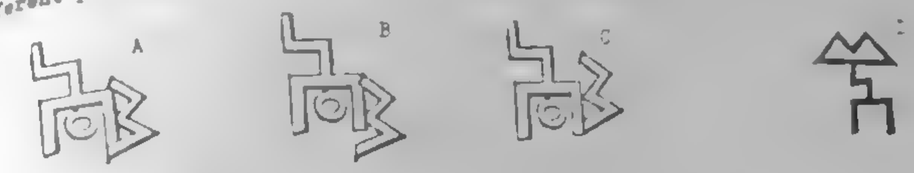

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B = A with the right section lowered;
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D = RÉS 2639 G/6,calligram in J.G. Hulton and J. Smith in JRAS, 5 (1939), p. 97, right. It shows another location for the letter m in a calligram built on ʾ. Of course, there is no way of knowing whether or not the copy is complete. As it stands, it may be read mnʾ Manīʾ, that is known as a Ḥaḍramī clan name in Yatūf 16 b/2-3 (cf. RSO, 40 [1965], p. 292), also from southeastern Arabia.

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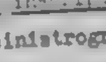

CIH 777

b – The sinistrograde CIH 393 exemplifies the liberty of engraving because the five

[illegible] destrograde, as already [illegible]

[illegible]

[illegible] and plate.

[illegible] 777 are well anterior to 1914 [illegible]

[illegible]'s [illegible] reason is without [illegible] would be much too small to be drawn. And it does not stand up because its author did not heed the obvious, important fact that the two extreme aslant lines of [illegible] touch both extremities of the right vertical line of [illegible], especially the lower end covers the whole width of the [illegible] [illegible] were that letter [illegible], only the two acute angles [illegible] might or could be connected with [illegible], but the two extreme ends should remain free of any connection.

As can be seen in figure B of the preceding page, the calligram would be [illegible] overstretched and manifestly unbalanced. A similar result is seen in C, where the lower extremity of [illegible] is attached to the bottom of [illegible]. The engraver obviously had no choice whatsoever not to take the solution shown by his engraving because of the slightness of the lower half of [illegible] combined with the width of the letter double [illegible]. B and C show conclusively that the engraver could never trace a normal [illegible] with [illegible]

A: cf. M.A. Levy in [illegible], 12 (1858), p. 160.
B: cf. F. Lajard, Recherches..., Tableau et planches, Paris, 1849, p. 114 and facsimile in p. XIXA, no. [illegible], lower right corner, second from the right.

[illegible] width of the double tracing, the height of the lower section of [illegible] being too short. Furthermore, Grohmann fails to take into consideration the beautiful sight of a calligram of which both letters [illegible] and [illegible] are located below the muzzle of the ibex depicted above and faces the animal, a detail immediately noticeable when looking at the facsimile of the gem (cf. the preceding page). Also, the name engraved in the center of the gem looks very much like a bridle linking the two animal heads facing each other, which suggests the existence of a very strong bond between the three as if the engraver was hinting that he owned these two magnificent horned stallions, the pride of his breeding operation. It is also very interesting to note that the calligram appears to have been engraved first in the middle of the gem because the beard of the right ibex is hanging down vertically as there is plenty of empty space below, but the beard of the left ibex is strongly aslant to the left due to the presence of the upper vertical line of [illegible].

A. Grohmann's reading retained by Répertoire (l.c.) did not find any place in Répertoire..., VIII (1968), either as isolated letters (pp.121A, 215A and 243A, respectively) or as the initials of divine names (pp. 128A, 224B and 245, respectively).

Before proceeding with the palaeographical question, it must be pointed out that M.A. Levy's paper (cf. above, p. 162) is responsible for several errors of information (cf. above, p. 162).

He does not specify that Félix Lajard's Recherches... published in 1837, was followed in 1849 by Recherches..., Tableau et planches, in-4°, II - 12 and 40 pages containing 26 plates; e.g., there are 9 pages numbered "XIV" and "XIV A-H."

Furthermore, Levy's spelling of "Layard" comes from F. Lajard's Recherches..., p. 247, which speaks of "A.H. Layard"'s discoveries in Niniva in 1845.

Levy's worst error, however, is that his facsimile which, although very similar to Lajard's copy, differs in many details, especially along the left side of the gem; the most important discrepancy affects the palaeography of the text and, amongst them, most prominent is the shape of the [illegible] inside the bottomless rectangle of [illegible], viz [illegible] is strongly elliptical and neatly separated from the long horizontal line of [illegible] in Lajard's copy (cf. above, p. 165, B), but it is much more rounded in Levy's facsimile and very closely contiguous to that long horizontal line.

The calligram Ja 3282 contains a minimum of 5 letters, [illegible], [illegible] and [illegible], and could contain as many as 7, [illegible], [illegible], [illegible], [illegible], [illegible] and [illegible]. The letter [illegible] is excluded because it does not touch the long central horizontal line of [illegible]; this is confirmed by the fact that the lower vertical line of the upper section of [illegible] does not cross

[illegible] (cf. above, p. 152) cannot be in-
[illegible] In Ja 3260, the upper section of the left li-
[illegible] In the present case, on the contrary, the isolated circle
[illegible] several possible names that immediately come to
[illegible]

[illegible]

[illegible], Safaitic Damas 15094 a, Thamudic JaT 104 a, [illegible]
[illegible] Ja 2449, and Sabaean RES 4749, where [illegible] is
[illegible] also reproduces the final word divider, in E. Mitt-
[illegible] 6 (1937), p. 309, no. 62, contrary to [illegible]
[illegible], p. 548, where [illegible] becomes doubtful and the final word
divider is eliminated.

X – C. Robin and Ja 3230, 3231 and Mleiḥa 2
(rewritten in June-July 1995).

I – Introduction.

My revision of the preceding pages was almost completed when Raybān, 6 (1994) 1995 was received. This volume is completely under C. Robin's thumb as A.F.L. Beeston's power was totally domineering over the Sabaic Dictionary.

A. Korotayev and especially A. Avanzini renegate their own transliteration system to sheepishly adopt that of their new pachal As expected, however, A.F.L. Beeston accustomed to lead his flock of the "laudemus invicem" club was not quite ready in pp. 37-39 to endorse Robin's aberrant transliteration gimmicks. The reader is informed that the so-called official name of the Wādī Bayḥān Museum is given in Italian, French and English by Robin in a French note added to Avanzini's Italian paper, p. 17, fn 1; the museum apparently has NO ARABIC name!? Furthermore, Robin uses the same French note to state that the 4 authors of Avanzini's paper "proposent d'abréger [the name] en MuB."

But, this siglum is never used once in Avanzini's pp. 17-36; "Museo di Bayḥān" is repeated in full in almost every page. How useless is that siglum!

The siglum "MuB" suggested by the babblers of the Aden symposium has no connection with the Arabic name because "Mu" of "Museo," "Musée" and "Museum" contrasts with the pronunciation of Arabic "mathaf" The title is normally followed by the number of the antiquity; f.i., 16 (p.17), etc. But, in p. 23, it becomes "Museo di Bayḥān n206." This exception, however, is easily explained by the editor who could not care less of the contents of the paper. But, the siglum is constantly used in the 10 pages of the photos of pp. 148-149 and 151-158! This interrupted sequence of the numbers relating to the Bayḥān Museum = BaM (cf. AM = Aden Museum, YM = Yemen Museum, and BM = British Museum) shows another anomaly of Raybān, 6. Here again, the editor could not care less of the contents of Avanzini's paper.

(1) Although the text gives "tav," on each entry of "Museo di Bayḥān," the illustrations are indicated as "Pl."
(2) The editor inserted in "Pl. 6" (p. 150) the photo of Ja 2301 which is mentioned without any comment in p. 18 and without any reference to its photo!

II – Preliminary note on A. Avanzini, Robin's new recruit.

A characteristic of A. Avanzini is to haughtily state her opinion without condescending to give a reason to prove it, viz the normal practice of ipse dixitism, and, as if to underline her arrogance, she wilfully isolates her remark from the commentary where it should have been inserted, ... without adding a cross-reference to the place where it should have been written in the first place. She thus selfishly imposes on the

reader the task of fitting the right place himself. One example of Avanzini's haughty speculation is quite clear; she writes in p. 35, last two lines:

"[illegible] ; [illegible]² da correggere certamente in [illegible] in R 3048."

For [illegible], cf. my [illegible] in p. 245 which shows enough of the two vertical bars of h to make it certain, as confirmed by my photo and my latex squeeze, contrary to Avanzini's "[illegible]" in pp. 29-32 and 35.

[illegible] = [illegible]: to be honest, Avanzini (cf. also p. 27) should have said that after my study of the original (cf. Le Muséon, 85 [1952], p. 135), I declared h and h of l. 6 certain, as stated in my notebook and confirmed by both my notebook and my paper squeeze.

[illegible]/7 = WB 1-14/7 = YL 28/7: [illegible]. Avanzini apparently is not honest enough to tell the reader (cf. also p. 32) that her theory was given by M. Höfner as certain in 1970 from "wahrscheinlich" in 1962; cf. already my Miscellanea ..., I (1971), p. 16, and III (1972), p. 63 and facsimile in pl. 16; both my photos and squeeze confirm this reading.

A final short note on Avanzini. - Fn 22 of p. 26 has no correspondent in the text. She refers to the photo of Ja 2363 in vol. 1 of CIASA's p. 165. Her note is strictly speaking "un cheveu dans la soupe:" absolutely nothing of her p. 26 calls for that footnote.

According to the almost three-millenium year old adage to the effect that "qui se ressemblent s'assemblent" Avanzini is in good company with C. Robin. F.i., it is quite appropriate to note that, in his report on the 1989 Aden symposium, Robin writes "intention" instead of "attention" (p. 139, last line) of which he apparently is very far from having enough. But, what is much more important and more serious, is that Robin gives a beautiful example of his way of summarizing an historical question by covering up the information ridiculing himself and/or some of his train. I am referring to the 3 antiquities known as Kleiba 1-3, of which his study in pp. 80-82 reveals its author as a coward hiding the truth and a reckless haughty egoist. This last characteristic is also in plain evidence in his study of 3 inscriptions where the testimony of a squeeze has no value since his selfishness and a simple photo are the whole information he wishes to have.

III - Kleiba 3.

Kleiba 3 is a single personal name pecked on the edge of a fragmentary bronze bowl of which a facsimile is published by R. Boucharlat in T. Fahd ed., L'Arabie préislamique et son environnement historique et culturel, Leiden, 1989, pp. 120-121: the author refers to "provisoirement C. Robin, in Sharjah Third Report, p. 77" (cf. fn 26 of p. 120, a report published in 1986) which is "Third Archaeological Surveys and Excavations in the Sharjah Emirate" (cf. fn 5 of p. 112) or "Archaeological Surveys and Excavations in the Sharjah Emirate, 1986: A Third Preliminary Report" (cf. AAE, 1 [1990], p. 102). Cf. below for an enlargement of the facsimile published by Boucharlat without the

[illegible] of the drawer of the inscription. This procedure is probably an indirect way of [illegible] that he, himself, is the drawer. Were it the case, it would be another example of a text being traced by a non-professional convinced that he could do a good job. Boucharlat also speaks of "piquetage" (p. 120), which simply means "dotted" or "in stippling". But this description is contradicted by the facsimile which is composed of short, solid lines with a few dots in the 3rd, 4th and 5th letters; the first 2 letters and the final word divider are made of solid lines only. For examples of stippling engraving, cf. above pp. 73-78. Therefore, the reader may ask the questions: who is responsible? Summarily, research is fed with some material of unknown origin because of the author's self-conceit. For the interpretation of the name, Boucharlat called in J. Pirenne and C. Robin's aid, and the result of this double consultation is worthy of the two consultants who did not deceive the expectation of the reader.

If Pirenne remained silent on the reading of the name, it doubtless is because she declares it to belong to "une écriture proto-arabe" (cf. fn 27 of p. 121). Her stand is quite logical since one pillar of her palaeographical aerial scaffolding is that anything written in non-monumental letters is rejected, thrown away in the proto-Arabic or proto-historic refuse dump. It is indeed a normal reaction to discard and toss away in a waste basket or garbage container anything that is embarassing, contrary or in any way unpleasant.

According to Boucharlat, Robin reads the name as "Mara'shams" (p. 121) without any question mark, a reading that is manifestly disproved by the facsimile.

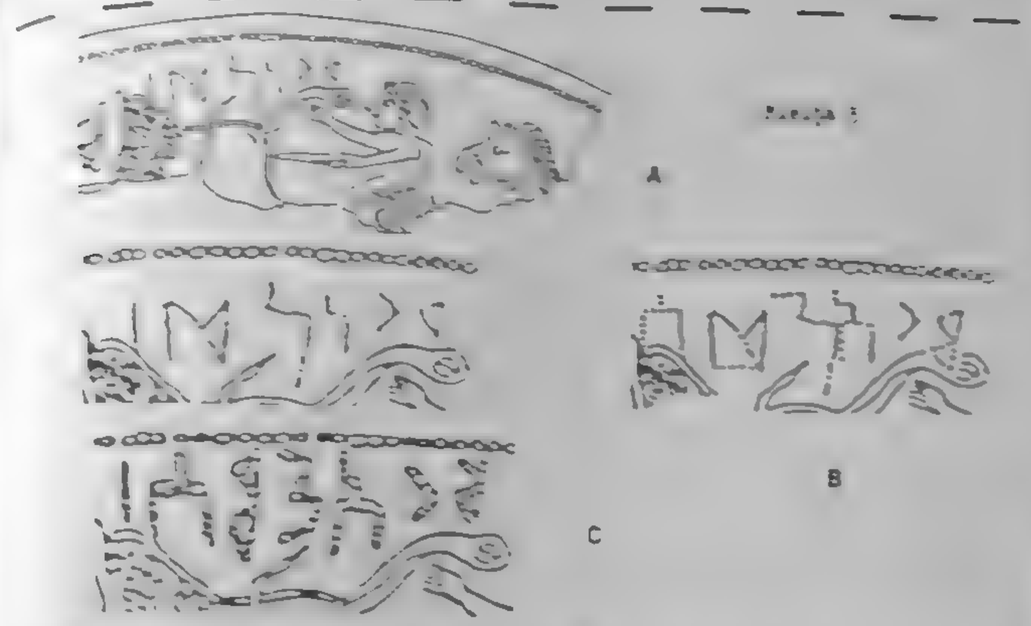
One year later, M. Mouton, the coauthor of the above-listed Archaeological Surveys ... Third Preliminary Report, mentions the inscribed fragmentary bronze bowl in AAE, 1 (1990), p. 90, with the same reference as Boucharlat (cf. fn 26, p. 120; cf. above). Mouton's mention is insignificant were it not for the new dates given to the fragment (cf. below).

Then, one year later than Mouton's paper and two years after Boucharlat's 1989 article, another essay by the same two coauthors, Boucharlat and Mouton, in PSAS, 21 (1991), reaffirms that "the proper name" (p. 26) "can be read Mara'shams" (cf. fn 10 of p. 27) and, TO PROVE IT, the two coauthors publish A BRAND NEW FACSIMILE of the inscription (p. 33, top), but their illustration comes from the tracing of Boucharlat's 1989 paper. The differences between the two facsimiles of the decorations are very slight; cf., f.i., the design inside the lion tail end and the beads of the circular band as shown in A and C (cf. the next page). But, here again, the sketcher of the new facsimile remains unknown and, most importantly, the two coauthors DO NOT REFER to Boucharlat's 1989 paper! The two facsimiles of the name are so different from each other that NOT

[illegible] A [illegible] IN THE [illegible], AND ALL [illegible] BUT ONE OF [illegible] [illegible] IN FRONT OF THE OTHER. What a symmetry! And, the m still encroaches upon the tear-drop design: but it is not the circular border that should be partly destroyed by the upper extremity of the letter. Of course, in order to hide that obvious fact, the drawer left that extremity of the letter unfinished and incomplete. Finally, what has become of Boucharlat's "propriété" (cf. above, p. 171). This is the first time that the face-value of a text is surreptitiously substituted to another in an attempt to prove the correctness of the initial reading. Congratulations to those members of the Centre National de la Recherche Scientifique for such a trickery!

Boucharlat presents the figure as "une scène de chasse au lion assez particulière; on remarque également la présence d'un cheval" (p. 120). But, this description does isolate the horse from the rest although it is a part of the whole, and it does not explain what the author means by "assez particulière." His understanding of the figure as a hunting scene is delusive because one cannot but wonder at the usefulness of symbols (with the man immediately before the lion), of a dagger (in the left hand of the man behind the animal), and of a horse; all three are useless in a scuffle (?) with a lion. The figure of the bowl looks very much like a jolly panoply of a big-game hunter.

Still according to Boucharlat's testimony, Robin suggests dating "ce document du IIIe siècle, sur des bases paléographiques" (p. 121). Here again, Robin's paleographic base, which has never been summarized, cannot but be Pirenne's well-known mini-chronology. Unfortunately, Pirenne herself ascribes the antiquity to "une date beaucoup plus haute" (p. 18*, fn 27), which remains unspecified, and since Pirenne's expression could hardly be vaguer, the reader cannot even fathom the date Pirenne had in mind. And, still according to Boucharlat's testimony, Pirenne refers to P. Bonesenzi's 1956 and "1958" papers. This date must be corrected to "1953" (cf. [illegible], 28 [1953], pp. 105-[illegible]). It is quite obvious that Pirenne does not refer to W.F. Albright in BASOR, No. 128, December 1952, pp. 3-5 instead of to Bonesenzi's useless papers, but her reference to them systematizes her up-to-date knowledge of those inscriptions! The state of dejection in which these precious epigraphic relics are held is illustrated by the fact that the length of the inscription is about 1/6 of that of the typological sketch of the shamanic bowl. It is precisely the opposite of what was demanded by the respective importance of each item. Finally, Boucharlat did apparently not realize the irony of the opposition between "une inscription en caractères sud-arabes" of his caption of fig. 4 (p. 121) and as "inscription proto-arabe" of Pirenne in fn 27 of the same page! The last item to be mentioned is the synopsis of the dates given to the fragmentary bowl, which shows a constant trend to reduce it progressively, var



A = the facsimile released by Boucharlat in 1989, p. 121, and immediately below, the enlargement of the name, which would be read wnsm/ Wunasmin. For the form of w, cf. RES 2696/2 (cf. my Miscellanea ..., XVI [1968], pp. 298-301), and Arabic wanasa, 2nd form "to sing, intone, shout."

B = A with large dots added to the 5 original letters so that they may correspond to Robin's reading. The 2nd triangle of the initial m is added below the 1st as demanded by the axis of the letters. Needless to point the ugliness of such a tracing, of which at least 2 letters encroach upon the lion's mane and tufted tail.

C = the more recent facsimile released by Boucharlat in 1991, fig. 6, and drawn to justify Robin's initial reading: 1/5 longer than A; it still encroaches upon the peripheral ring composed of small ellipses; it is composed of 6 letters and one word divider: the letter that THAT A, with the exception of the 2nd letter from the right, which may easily be recognised in A; the 5 other letters are grossly irregular and entirely different from those of A!!! Finally, the tracing is not made of single lines as in A. It is now composed of double-line designs filled with tiny squares and ellipses on the model of the peripheral ring, which Boucharlat himself had described in 1989 (cf. above, p. 172) as "piquetage," cf. also below, p. 181, the case of the "circulus."

In Boucharlat's 1989 paper, p. 121:		In Morton's 1990 paper, p. 90:	In Boucharlat-Morton's 1991 paper, p. 33, caption of fig. 6:
Robin:	Pirenne:		
"3rd cent. B.C."	a much earlier date	3rd-2nd cent. B.C.	"late 3rd-1st cent. B.C."

Now, how does Robin account for all preceding blunders in Rawlin. 6? Robin's

answer is ... a complete silence, viz none of the main details given above is acknowledged by C. Robin (p. 82) who refers to publications some of which I could not get through the normal channel of Parisian booksellers. To write to the authors would amount to the humiliation of stooping under their "Fourches Caudines;" those papers remain unpublished. Robin also reproduces a poor photo in p. 166 (pl. 42, top) as well as the same facsimile as C of above, p. 173; and the names of both the photographer and the sketcher STILL remain CNRS's secrets! The photo shows how crooked the facsimile really is; f.i. EACH letter is distorted in both form and tracing, viz

1 - the letters are in stippling, viz the dots are very often isolated from each other; for examples of stippling used in names, beard, etc, cf. above, pp. 74-78;
2 - no lateral line is holding the dots in line; and
3 - the initial m does not encroach upon either the peripheral ring and/or the lion tail.

Furthermore, Robin still maintains the understanding of the design as "une scène de chasse" (p. 82). How insane it would be to frontally attack a lion in close combat, even protected by a shield: the mere touch of the lion's paw would send it flying in the hunter's face, probably stunning him to the ground. Nobody would even attack a wild boar in such a manner.

Then, Robin explains that the inscription "invisible sous la corrosion au moment de la découverte, a pu être observée ensuite par radiographie" (p.82). Such a statement is a vicious pinch of pepper in the reader's eyes. Indeed, the only question at stake is to know when the Boucharlat 1989 facsimile was made, viz before or after the chemical cleaning? Robin remains silent... Of course, "les loups ne se mangent pas entre eux." Since it would be normal to release the news as soon as possible, even before the cleaning, I defy any of those authors to be honest enough to tell the reader the facts ... simply and truthfully.

Finally, Robin claims that "dans Robin 1986, j'avais suggéré de dater cette inscription du IIIe siècle avant l'ère chrétienne approximativement. Cette évaluation reposait sur la forme du m, qui présente deux triangles fermés" (p. 82). Robin's reason is a voluntary lie insulting the reader who is taken for an ignorant jackass: the close triangles of m are Pirenne's main characteristic of her A (6 phases)-B (7 phases) groups, A2-B4 being, in her cerebral comput, between 460 - 350 B.C., with her A (4 phases) remaining without any date (cf. her Paléographie ..., Brussel, 1956, p. 137)...and Robin seems to be so fanatically blinded for hoping that the reader might forget that Pirenne had claimed a much earlier date, as indicated above, p. 173. Furthermore, the date ascribed to the locus where the bowl was found establishes the terminus post quem

and nothing else.

IV - Ja 3230 = Mleiḥa 1.

The shocking case of the inscribed bronze bowl fragment exposed above is still worse than that of Mleiḥa 1 which is ascribed to the same site although the exact location of their origin remains unknown (cf. H. Boucharlat, l.c., p. 120).

The 1st text, Mleiḥa 1 = Ja 3230 was seen in 1970 by J.C. Wilkinson (cf. Water and Tribal Settlement in South-East Arabia, Oxford, 1977, p. 135), note 6) who entrusted his copy of the text to A.F.L. Beeston, and the omniscient Boucharlat states that the original stone disappeared "depuis une dizaine d'années" (p. 120), viz about the time of the publication of Wilkinson's book. How does Boucharlat know that the stone was not removed immediately after Wilkinson's visit? No answer, of course.

Beeston spends a note of 7 1/2 lines to yet another example of the well-known confusing "Beestonian" twaddle he is famous for. He first confides to the reader that he did always have doubts about the South-Arabian language of the Ḫaṣaean texts without saying that that problem has been solved long time ago. His statement, however, is to introduce his claim that the language of this particular text indeed is South-Arabian. Instead of spelling out his "doubts," which in any event could not be checked and would be irrelevant to the question at hand and without any interest to the reader as well, Beeston would have been on the mark had he pointed out that the introductory expression rfs/wqbr is used in both Ḫaṣaean (f.i., Ja 1044) and in Sabaean (f.i., CIH 450), and that the type of letters used in the text is the important element in determining the language of the inscription. Since the lettering may be Ḫaṣaean (but, there is no proof available thanks to Beeston's open refusal to give any factual detail on the text itself and its contents as not typically Sabaean), the present text may be ascribed to Ḫaṣaean. Furthermore, Beeston adds that the text "seems to be approximately of the fifth century B.C. or perhaps a little later, but not much." This dating could suggest that the lettering is that which is normally used in the Ḫaṣaean texts. Then, it is impossible to understand how Beeston, who has always been a fervent admirer of Pirenne mini-chronology, could think of such an early date, and his date is too early by at least one century. It is, nonetheless, on the sole basis of Beeston's concoction that Wilkinson (p. 128) claims that "an important new piece of archaeological evidence ... finally proves contact between Old South Arabian ... and northern Oman." The acknowledgement of such importance is pharisaical; otherwise, the original would have been photographed, but Wilkinson does not mention having taken a single picture of the stone. He did, however, make a "transcription" of the text. How thoughful of him! Here again, were his acknowledgement of the historical importance of the text sincere and genuine, he would have published his alleged "transcription" of the inscription. That reproduction would have taken, f.i., about

half of "Table 2" (p. 22) which is entitled "Pearl Fishing in the Gulf in 1907," a subject that is hardly of any importance in "A Study of the Aflāj of Oman" (pp. iii and 1). And, when the reader sees that the whole p. 136 of Wilkinson's book is blank less four lines only when compared with the 52 of p. 135, he realizes how shocking both Wilkinson's and Beeston's attitude really is: there is so much blank space in the book waiting for the publication of Wilkinson's copy of the text that the absence of any facsimile in the book is a peremptory indictment against both Wilkinson and Beeston since they both deliberately rejected an important historical information which is simply discarded to leave all space available for their fancy concoctions.

In an apparent move to show up his well-known pan-classical Arabic fanaticism, Beeston states that inscription reads as follows:

> "'gravestone and grave of Dhariyyat servant of the kings'
> (nafs wa-qabr dhariyyat fatā l-mulūk)."

Apparently fully satisfied by his own Arabic wording, Beeston was convinced that everything was said and even that the transliteration of the original was superfluous. - Neither Wilkinson nor Beeston care enough to inform the reader whether the text is in one, two or three lines. - Beeston's name "Dhariyyat" could correspond to any of the 4 following names, viz. dryt, dryyt, dryt and dryyt. Even Wilkinson uses the same confusing rendering; cf., p. 266: "madhar (majar)" (cf. already, p. xiii) with d. and "madhhab" with d (madhab). Cf. Arabic darīy "a dog, a young dog [habituated, or accustomed to the chase]" (cf. E.W. Lane, An Arabic-English Lexicon, p. 1789C) and darīy "a shelter" and darīyat "a she-camel by means of which one conceals himself from the object of the chase" (cf. E.W. Lane, l.c., p. 965B). - The word "fatā" mentioned by Beeston is straight classical Arabic فَتًى "a youth or young man;" a strong youth or young man; inexistant in South-Arabian, it corresponds to South-Arabian ġlm "youth" (f.i., Ja 576/2); and "servant" is South-Arabian ʿbd. Furthermore, an expression, such as "servant of the kings," is impossible in South-Arabian because of the generality of the 2nd word. ʾalkn is a personal name of the well-known ʾqtln nominal derivation; cf. Sabaean ʾlhyn of Ja 2910/1-2 and ʾbrn of Ist 7630/5.

I suggest reading Ja 3230 as follows:

> nfs/wqbr/dryt/ʿbd/ʾalkn
> Tombstone and grave of Daryat, servant of ʾAmalkān.

In the case of the history of this inscription, Robin is almost tight-lipped, viz

> "La première, signalée par Wilkinson ..., a disparu. A.F.L. Beeston, à qui ce document a été soumis, lit et traduit (ibid., et lettre du 29 mai 1986):

> nfs[1] w-qbr Dryt fty ʾalk[n]
> Gravestone and grave of Dhariyyat
> servant of the kings."

Robin's lack of quotation marks makes it certain that his transliteration has applied to Beeston's text his own peculiar orthographic gimmicks.

For fty/ʾalkn, cf. my remarks above, p. 176. It is highly significant that Robin does not raise any question on "fty" and accepts it as South-Arabian. Of course, whether pan-classical Arabic fanatics or not, whether they belong to two different groups or not, "les loupe ne se mangent pas entre eux" (cf. already above, p. 174). Finally, Robin adds that "Il n'est pas impossible d'ailleurs que ʾalk[n] soit un nom propre." It cannot possibly be anything else; cf. already above, p. 176.

V - Ja 3231 = Mleiḥa 2.

The 2nd of the Mleiḥa texts, Mleiḥa 2 = Ja 3231, was even in a considerably worst condition than the two others.

The only information available was that the original was examined "à nouveau récemment" (cf. Boucharlat, l.c., p. 120) by C. Robin who conceded to release the information that the text deals with "le tombeau et la sépulture" (What an absurd tautology!!)) " d'un dénommé 'Ubayda" with reference "provisoirement" (cf. fn 26 of the same page) to a 1986 publication a copy of which I have sofar been unable to obtain (cf. already above, pp. 173-174). The name of the person mentioned in the text remains uncertain, viz either ʿbdt or more probably ʿbydt.

Robin released a photo of Mleiḥa 2 = Ja 3231 in pl. 41 (p. 185) of Rayḥān, 6, where the photographer, whose name is faithfully kept secret by Robin's "béni-oui-oui" club, shows his clumsiness of not even being fit to center the object, both the upper and right edges of the stone are partially cut off; the same awkwardness is also seen, f.i., in pl. 40 (p. 184). Furthermore, the scale remains incomplete: there is no number to indicate its value. It is composed of 10 rectangular (!) 1 cm squares, each one being divided in its longitudinal axis by a single line and printed as a checkerboard.

Robin devotes to this text (pp. 80-81) more space than for Mleiḥa 1 and 2 combined. According to him (p. 80),

> "le texte a été confié pour étude à la Mission conjointe" in Sharjah "que dirige M. Rémy Boucharlat" who, in turn, "a donné [à Robin] toutes les informations relatives au site et aux objets ... et [lui] a confié le soin de publier les textes" (p. 79).

The preceding information had to be reproduced because it raises some reflections, f.i., did Boucharlat try to get from Beeston all the information received from Wilkinson on Mleiḥa 1 = Ja 3230? Robin refers in p. 80 to a letter from Beeston (cf. above, p. 176).

As Robin speaks of the "letter du 29 mai 1986," it has to be the old one. Thus, no attempt was made by either Boucharlat or Robin to get Wilkinson's documentation and, consequently, Robin never saw Mleiḥa 2 and he studied the text from Boucharlat's documentation; in other words, it shows Robin's fundamental nonsensical haughtiness to go ahead with his decipherment and to publish it regardless of his own avowal, viz

"La lecture est rendue malaisée par le mauvais état de la surface; pour de nombreuses lettres notées entre parentheses, la transcription est hypothétique" (p. 60).

The situation unfortunately is much worse than that Robin wants the reader to believe.

-1- His text includes 47 letters + 2 which he claims to be missing at the end of l.4.

-a- As usual, Robin marks the place of a word divider by a blank between two letters. In the present case, however, Robin himself messes up the situation irremediably. The word divider is shown as a blank EXCEPT (1) that at the end of l.1 which is drawn as an aslant stroke, /, and (2) that after his "(d)y" of l.2 which is represented by an hyphen, - . But, his hyphen of l.1 has nothing to do with a word divider as it isolates a noun from the preceding conjunction w and. How blindly stupid can he be to even believe that the reader is a mere robot, a mere rubber stamp as any member of his train!

-b- Of the 47 letters of Robin's reading, 13 are between parentheses, viz each one is "hypothétique" and among them 5 are certain;
6 are erroneous;
1 is replaced by a word divider;
1 remains unread and is marked by a dot; and
1 is an unjustified restoration marked by a dot.

-c- Robin fails to note — I would ... be surprised if he saw it before because of his obsession to find bnt where he thinks it should be - that the initial letter of l.4 can be read s as the short diacritical bar of s is there. The study of the original only would determine whether or not that short bar is a feature of the stone, natural or otherwise.

-d- Robin claims that "les lettres en forme de cercle (w et ʿ) sont de dimension irrégulière (comparer les w des lignes 1 et 2)" (p. 60).

How can Robin be so blind, so irresponsible, so deceitful as to talk of the ʿ's "en forme de cercle"? The 3 of them, just like f, are lozenged, and the 2 of l.4, contrary to that of l.1, are smaller than f; on my enlargement of the published photo, the 3 ʿ's measure 1.7 x 2.5, 1.6 x 1.7 and 1.75 x 1.6 cm, while f measures 1.7 x 2.2 cm. The w's of 11.1 and 4 with 1.8 x 1.45 and 1.7 x 1.45 are practically of equal size, but narrower than w of l.2 with 1.8 x 1.7 cm. Finally, Robin's remark originates from a distorted mind upset by an unspecified kind of prurit; f.i., none of the 7 n's, the 6 t's and the 3 w's is similar to any other of its series. Therefore, why would Robin make such a fuss about w's and ʿ's, except of course because of his own lack of objectivity and balance?

-2- As he had done in Mleiḥa 3, Robin here again hides from the reader his two blunders immortalised by his CNRS fellow (cf. above, p. 177).

-a- Robin had erroneously translated nfs/wqbr as "le tombeau et la sépulture." Robin's 3-line commentary does not refer to it ... of course.

-b- The last letter of l.1 is read "(ʾ)." Undoubtedly because of his deep respect for the facts, Robin's 3-line commentary fails to inform the reader that he had read "ʿUbayda," thus normally ʿbydt. The reading of that last letter as ʾ is only explainable, in my opinion, as a vicious attempt to somehow save his reading of "ʿUbayda" by suggesting to the reader that it was a "lapsus calami" or a misprint instead of "ʿUbaydāʾ." And to make things even worse, that letter is clearly n, and definitely neither t nor ʾ. This is, in my opinion, another case of Robin's premeditated dishonesty.

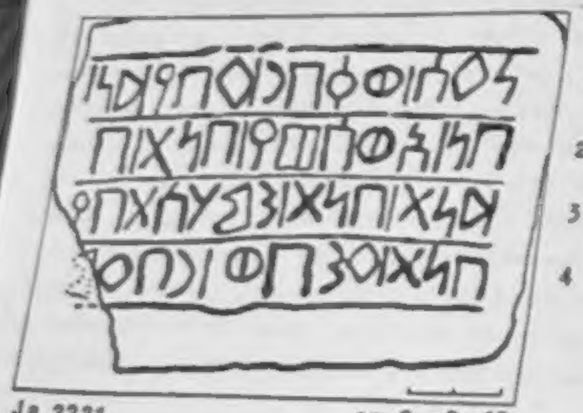
-3- Who in his right mind can understand that, with all facilities at his disposal to travel in Yemen and Oman "aux frais de la princesse," Robin would deliberately chose to publish his greatly limited decipherment based on a grayish photo where, "la transcription [] hypothétique" (according to himself) affects 13 out of the 47 (cf. above, p. 178), thus almost ONE THIRD of the letters, rather to go and secure his reading from the original itself? And if such a trip was either impossible or denied — two hypotheses which appear even at first sight wholly unthinkable — why did Robin not request his fellows of "la Mission française ... à ash-Shāriqa" (p. 80) to send him the squeeze of the inscription? How could that "Mission" refuse such a service to a CNRS's official representative? At last, he would have shown that he had done all that he could to get the best possible documentation on the text. Instead, he proved once more that he prefers his own wild imagination at the expense of a text. So he will never be able even with the help of his sponsors and his "béni-oui-oui" members to erase his present blunders.

Witnessing the irreversible dismantling of A.F.L. Beeston's "laudesmus invicem" club and anxious to fill the void with his own version of a rejuvenated "béni-oui-oui" group, Robin carefully built up progressively his own court around his niche of the primary lunar god, leaving empty for the time being - and probably for good because he cannot stand competition, opposition or simple emulation - the niche of the stellar god , while enthroning A. Avanzini in the niche of the solar goddess. Alas, as Pirenne was purposely abandoned and discarded on a Ḥaḍrami plot, seemingly the first visible step to make the change of the guard possible, someone else had also to vanish on a Ḥayḥānī trail to make room for the new selected solar deity. As a consolation price or some kind of pacifier, W.W. Müller became the "official" newsmonger of the new "béni-oui-oui" group with no new ribbon, no new title, but the old one refurbished with the Medi-

terranean azure framing the logo of the new pair on the blason.

Meanwhile, the new tenant of the lunar niche inaugurates his new social status by showing his predecessor that his policy will endure. One characteristic of A.F.L. Beeston's literary production is that he learns what pleases him and discards out of hand what displeases him. An outstanding example is his incompetent publication of some Ḥaḍrami graffiti in G.L. Harding, Archaeology in the Aden Protectorates, London, 1944, pp. 51-59 and pl. 52-53, 55 and 56, and my answer in RSO, 40 (1965), pp. 288-299. Although being shown what kind of trashy edition his paper really is, Beeston started all over again with his so-called study of a few graffiti from central Yemen in AAE, 1 (1990), pp. 16-19. S i m i l a r l y, Robin had also failed miserably in publishing a few graffiti from al-Ḫarrâ'in in Semitica, 28 (1978), pp. 103-128 and pl. 1-6; cf. my Miscellanées..., X (1979), pp. 34-70 and pl. 6 and 7. He now recidivates in the publication of Mleiḥa 2 on a scale larger than in Semitica,24 (1974).

My tracing, transliteration and translation of Ja 3231 = Mleiḥa 2 are as follows:



Ja 3231 cm 0 5 10

1 nfs/wqbr/ʿbydn/

2 bn/ʾwsỵy/bnt/b

3 dnt/bnt/ʿm[t]ktby

4 bn[t]/[ʿ]ʿbw/rbʿ[m]

1 Funerary slab and tomb of ʿUbaydân,
2 son of ʾAwsaỵay, daughter of Ba-
3 danat, daughter of Šamatkatbay,
4 daughter of ʿAšbaw, (one) quarter.

L. 1: ʿbydn, same ʿtyln derivation, f.i., as Sabaean ʿtyln of Ja 560/7, and Qatabanian dʾyb(n) of Ja 196. In my Pièces épigraphiques de Ḫeid bin ʿAqîl, la nécropole de Timnaʿ (Ḥaǧr Kohlân), Louvain, 1992, p. 83, the name should be read dʾybʿn; as shown by my squeeze, 1.3 cm of the lower half of n is still on the stone; thus m or t are excluded; the lower half of ʾ also is 1.3 cm high. Cf. ʿbydn in Qatabanian (f.i., Ja 79/1) and Sabaean, Ist 7628/1.

L. 2: ʾwsỵy, same ʾqtly derivation, f.i., as Sabaean ʾkryy of RES 3946/5. Cf. also wsỵ, masculine name in Safaitic (f.i., Field 1039) and Thamudic (f.i., Hali 461) and feminine in Safaitic Wi 503.

L. 2-3: bdnt, cf. Sabaean bdn of Ja 2574 k, and bdnn of Safaitic Ox 102.

L. 4: for the initial letter of the line, cf. above, p. 178. ʿʿbw, same derivation f.i., Sabaean rbḫw of RES 4608, tqlw of Ja 2774 bw, and especially the Minaean feminine name htmw of Gl 1250 (= 970)/2. Cf Minaean ʿʿb of Ja 2250 b, and Safaitic ʿʿbt in Safaitic WH 2245 and Liḥyanite JaL 50 g. The initial name of WH 2408 reads ʿʿrn, as in G.L. Harding, An Index ..., p. 422, instead of "ʿʿbn" of F.V. Winnett and G.L. Harding, Inscriptions from Fifty Safaitic Cairns, Toronto, 1978, pp. 361 and 595A. - rbʿ, cf. Arabic rubʿ "a fourth part."

The 3 important pieces of information bulldozed into nothingness by Robin's wild imagination are such that they make this text of exceptional value and unique. They may be presented as follows.

-1- The text gives the matrilinear ancestors of the author up to the fourth generation, viz the great-great-grandmother, thus one generation more than the Ḥaṣaean text from Thâj published in Atlal, 6 (1402/1982), pp. 139-140, photo in pl. 124A and Arabic text in pp. 136-137. For a lot of speculations and cerebral wanderings around this Atlal text, cf. J. Ryckmans in S.H.A. al-Khalifa and M. Rice, Bahrain Through the Ages, The Archaeology, London, 1986, pp. 407-417; on p. 407, correct the translation "Ḏdyt" to "Ḏdyt" and "ʿbdt" to "ʾbdt."

-2- Most important is the fact that the author is not a woman, but a man called ʿbydn.

-3- The tomb was divided into four sections, one of which is occupied by the male author.

What a pity to see such exceptional features drowned in the murkey waters of Robin's wild imagination and pan-classical Arabic fanaticism!

Complementary note: C. Robin on Ja 1048 and 2883.

A - Ja 1048.

I have to apologise for the text on ʿḫns (ll. 2-3) of my Sabaean and Ḥaṣaean Inscriptions from Saudi Arabia (Rome, 1966), pp. 74-75: ʾḫns instead of ʿḫns. p. 106A: yḫns

I do not understand what happened, and although my copy was corrected in 1967, I failed to publish a note about it in my Miscellanées.

Already more than 20 years ago in Semitica, 24 (1974), pp. 83-125 and pl. 1, Robin released an article full of illogical, "latius hos" reasonings and all kinds of errors that I became used to call "Robineries." A short example of Robins' vicious method is that of p. 113, repeated and explained in p. 114, where he speaks of

"le m [of his "wd²bm" of Ja 1054] est partiellement visible sur la photographie tronquée" (p. 114).

There is no m, but as my edition mentions, there is a mere word divider because there is no trace of the right extremity of the lower slant bar that would belong to m. And Robin cannot even write his native language correctly: his expression "la photographie tronquée" is a lie: the photo is complete; both sides of the text were cut off (= "tronquée") by the camera (cf. also below, p. 184). It is in that paper that Robin mentions bnt daughter in "Ja 1048/2-3 (que je lis bn[t]/Sbt/bnt...)" (p. 113). This reading is another proof of Robin's vicious dishonesty, to which I did not answer at that time because of the hopeless case of its author. Unfortunately, J. Ryckmans (cf. l.c., p. 414, note 13) writes "if one accepts the reading mtmt/bn[t] sbt bnt ʿbns dʾt ... proposée par Robin, loc. cit., 113," where not only "ʿbns dʾt" must be corrected to ʿbns dʾt, but also Ryckmans' reference to "113" is wrong for ʿbns; it is in p. 116 that Robin lists Ja 1048 in fn 1 which deals with texts containing b. Note also Ryckmans' natural, devious evaluation of Robin's opinion. The all-flatterer Ryckmans does not want to hurt his former disciple; he prefers to swim in troubled waters.

The following remarks are in order.

(1) The voice of haughtiness is manifested by "je lis."

(2) Although having no proof for restoring t after bn in l.1, Robin needed a t because of his simplistic belief that mtmt ending with -t had to be feminine!? The white speck in the form of a large L supports 2 letters that are perfectly clear, viz f of nfs (l.1) and n of bn (l.2). Therefore, had there been a t after n, it too should be plainly visible ...., yet, there is not a trace of it. But, Robin "s'en fout copieusement." What counts for his is not at all what the engraver wrote, but what his wild imagination trained at the school of both M. Rodinson and J. Ryckmans, has dreamed to prove.

(3) Robin reduces the monogram of l.2 to a single letter without even mentioning or justifying his scalping. Of course, CNRS's Robin does not have to justify anything.

(4) The upper part of ʾ (l.2) is clear on the stone.

(5) The upper triangle of l (l.2) also is clear on the stone.

(6) There is no bnt in l.3. Had Robin written "1048/2-3" instead of "1048/2 and 3" the reader would have understood that he meant the genealogy itself, and it would have been correct. But, he did not.

(7) The case of ʿbns brings up the matter of onomastics. Robin deals with his "onomastique" in p. 114, but he fails to mention ʿbns. Obviously, it is an important onomastical feature of the text ; but such a nominal derivation obviously is wholly for-

eign to classical Arabic. For the ʿ[= ʿttr]+qtl derivation, cf. the Sabaean names ʿlhn of Ga 20/8 (a place) and Ja 2893/1 (a man); cf. also the ʿqtlm derivation in Sabaean ʿqlm (a man) of Ja 2960 ac.

(8) Blinded by his pan-classical Arabic fanaticism on the genealogical element bn- in South-Arabian Arabic onomastics, Robin claims the "apocope du ʾ" to be "possible dans le n. pr. Ydʿb (RES 4685/5-6)." Robin lists that point as one of "les quelques traits de language" although it is a point of onomastics. This confusion of words in Robin's style is not surprising at all; here is another one. Since he deals with ʾb > b, it would indeed be an "aphérèse," the opposite of an "apocope." That kind of aphaeresis is unknown and unacceptable since the root dʿb does exist and is even attested in the personal names dʿb in Lihyanite JaL 102 e and Thamudic dʿbt in Hali 17 A. Another example of Robin's (and also Boucharlat's) confusion of French words is their endorsement of a facimile full of "tiny squares and ellipses" as a "piquetage" in Mleiha 3 (cf. above, p. 173); cf. also below, this page, the case of "circulus."

B – Ja 2883.

I wish to end this section on Robin's blunders which unfortunately are frequent as well as plainly loathsome on Ja 2883. It takes six pages (pp. 102-107; viz 253 lines) to build up his case. What a waste of paper ... and of time for the reader to go through all that scenario!

— 1 — His first salvo deals with RES 2687.

a – Robin states that "Rhodokanakis [] a lu 'Yashkurʾīl' parce que ce nom est attesté ailleurs."

This statement contains 3 qualified errors:

(1) Rhodokanakis reads "IŠKRʾL" with no vocalization at all;

(2) Rhodokanakis does not give his reason;

(3) At any rate, Robin is so loathsomely blinded by his own wild imagination that he DOES EXACTLY that with which he reproaches Rhodokanakis, viz he made up his mind to read "yšhrʾl" "parce que ce nom est attesté ailleurs." How one-track minded can you be? What could be more appropriate than the centuries old "Medice, cura teipsum?"

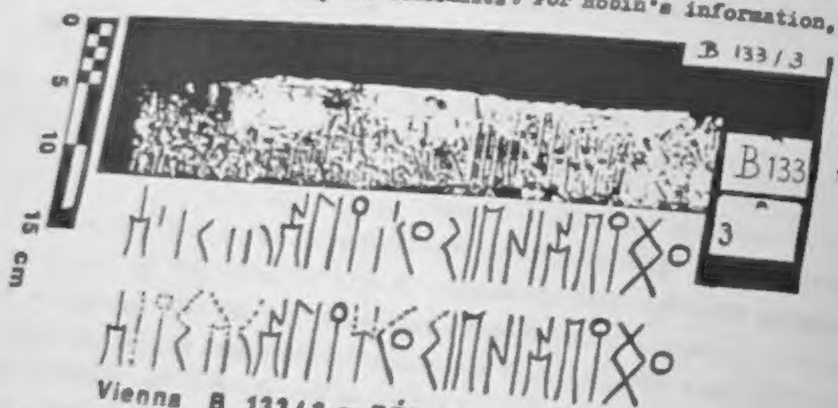
b – He states that "seul le r est sûr; quatre lettres sont surmontées d'un circulus qui les signale comme douteuses, le y, le s², le ʾ et le l; enfin, du k eventuel, il ne reste pas trace (Rhodokanakis 1927, p.69,n.6)."

Here again, Robin gives his reader another proof of his need to go back to school because it is stupidly snobbish to call a simple dot a "circulus" (cf. above, this page for another example of confusing the words). As his reference proves it, Robin summarizes Rhodokanakis who uses dots. Such confusion seems normal for Robin; cf. already

above, p. 173 C, where the dots of the photo become squares and ellipses!?
Finally, Robin's note on the letter k is also a lie because Rhodokanakis puts it between two brackets and does not say that there is no trace of it. He simply could not read it; this is different; cf. Altsabäische Texte, Vienna, I (1927), p. 69, fn 6.

e - Robin then refers to Doe's photo, his (?) visit to al-Rinnî and his (?) photo of pl. 48, no. 1, which is much less legible than Doe's because, as usual, it is grayish. What a waste of paper caused by the fallacious claim to publish a photo, regardless whether it is legible or not!

d - Much worse, Robin recidivates here his failure on squeezes, as in Ja 3231 = Mleiha 2 (cf. above, p. 179): he made no attempt either to see or to get photos of the 6 squeezes, nos. 1-5a, of the Ohne text = RÉS 2687 in the Vienna series B, viz B 133 (cf. M. Höfner, Die Sammlung Eduard Glaser, Vienna, 1944, p. 89): those squeezes represent the physical situation of last century. Obviously enough, Robin could not care less about them so that he may leisurely follow the dictate of his wild imagination. The entire name in question is in Vienna B 133, 3rd sheet, upper left corner. Here follow an enlargement of that line and my two facsimiles. For Robin's information, this is an example of a "photographie tronquée" (cf. above, p. 182).



Vienna B 133/3 = RÉS 2687

The six letters "[illegible]" are penciled above the letters on the squeeze itself; the last four can still be distinguished on the reproduced photo. Contrary to Robin's claptrap, his restoration of "[h]" after yš is contradicted by the remains of the two (not one only) vertical strokes between š and r. Robin will undoubtedly maintain his erroneous reading in the same manner that J. Ryckmans still maintains his false opinion of "n" = 1st singular personal pronoun in some Sabaean names, a thesis that the bulldozer Robin endorses (p. 14) - naturally - as if it was a certainty without even being honest enough to register my rebuttal.

— 2 — Ja 2883 -

Robin's 2nd salvo is even more vitriolic than the 1st, and deserves to be reproduced in extenso as an example of his demented wild imagination.

" Bien qu'Albert Jamme présente sa lecture comme ... 1
certaine, un examen de la photographie montre qu'il n'en est rien : on déchiffre ... 2
$Ys^2..'l$, peut-être $Ys^2(h).'l$ (pour la forme du *h*, qui évoque une fourche, se reporter
à $mhfd^{hn}$, dans le même texte, à la ligne précédente). La quatrième lettre est ... 3
difficile à reconnaître : il n'est pas sûr que ce soit un *r* ou un *h*. Il est manifeste que ... 4
la lecture d'Albert Jamme se fonde davantage sur les noms attestés que sur les
vestiges de lettres et il n'est nullement impossible de restituer $Ys^2(h)[r]'l$ " (p. 104).

Here again, and for the 3rd time in this short paper (cf. already pp. 179 and 194, respectively for Ja 3231 and RÉS 2687), Robin fully satisfied by his wild imagination puts his blind trust in a photo, exclusively of the most reliable information after the original, a squeeze made shortly after the discovery. Here again, Robin could not care less provided his wild imagination and his senseless lust are satisfied. All my following remarks are based on my two latex squeezes of M 489.

Ad 1 - This mere affirmation proves only that the bone that was pestering Robin's throat was sharp; it was thus better to spit it out than to choke on it.

Ad 2 - Robin states that the 3rd letter is "peut-être ..., (h) ... (pour la forme du h, ... ligne precedente."

Robin's dishonesty already appears at the start. The h closest to the royal name is the preposition h introducing $mr^{\flat}smn$ (l. 5, end) which precedes immediately the king's name. The letter is a rectangle with an open top, thus with two right angles only. The h of the article -hn of mhfdhn (l. 5, center) is also a topless rectangle. Blindly hypnothised by his obsession of "yšhr$^{\flat}$l," Robin mistook a natural circular shell in the stone, the diameter of which, 1,7 cm, is even somewhat larger than the half of the letter height, 3.3 cm; and the width of the periphery of that circle is almost thrice as large as the tracing of y and š. The 3rd letter is r; h is manifestly impossible because there is no vertical stroke there.

Ad 3 - The 4th letter h is composed, as that of both mhfd (l. 5) and hdrmt (l. 6), of a long stem of 2.6 cm supporting a trident with two right angles, wide of 1.6 cm. These measurements are also those of ll. 5 and 6.

Ad 4 - As far as I am concerned, Robin is free to say and print whatever he wishes, including lies of which he does not deprive himself; f.i., Robin states that "sans doute se fonde-t-il [= R.L. Cleveland] sur un avis d'Albert Jamme" (p. 105). This is another qualified lie. All those untrue statements and/or inuendos may lead to the conclusion that Robin has become a professional of that kind of activity.

VI - Conclusion.

The preceding inscriptions exemplify the piteous mistreatment imposed upon epigraphical material by some individuals who do not hesitate to bend the basic requirements of publication to suit the whims of their self-conceit. Both Beeston and Robin would doubtlessly argue that they are not publishing Mleiḥa 3 but simply bringing it to the scholars' attention. Nobody would be gulled by that semantic hairsplitting which would exonerate them from misleading scholars and from omitting the basic information, viz the simple copy of the text or at least its complete transliteration, viz the fundamental requirement, which would have been expected and, therefore, most welcomed, instead of their own concoctions which are duly rejected. Furthermore, the attitude of Bronchorst - Morton tandem in the case of Mleiḥa 1 = Ja 3230 is so serious as to annihilate their credibility. Robin, too, is guilty of grave negligence in not ascertaining the correctness of the first facsimile. He apparently did not trouble himself to check the facsimile. The preceding experience is quite sufficient on the contents of what the three above-listed writers may in the future claim in their presentation of either an antiquity or an inscription, their testimony will not be accepted unless supported by a clear, readable - not grayish as "à la Robin" - photo accompanying their statement. This remark reminds the reader of the aberrant basis of C. Robin's epigraphical research formulated in his 1977 thesis, viz "une publication d'inscription sans photographie est inutile" (cf. Le pays de Ḥaḍūn et Ḥawlān Qayḍī'a (Nord-Yemen) avant l'Islam, Paris, p. 390, ll. 7-8). Unfortunately, my Miscellanées d'ancient arabe (Washington, XIV [1985], p. 279, l. 3 from bottom) was able to state that "Robin is manifestly dishonest because he does exactly what he condemns" (cf. above, p. 327). In his 1992 book entitled Inventaire des inscriptions sudarabiques, vol. I (published by the Académie des Inscriptions et Belles-Lettres), he cynically recidivates on a huge scale by dealing with 38 unphotographed texts out of a group of 130 inscriptions (thus, almost halfway between 1/3 and 1/4) and 28 of them are among the longest and most important documents of the whole group. My review of his 1992 publication, finished in 1993, will be published later. As shown above in the case of N. Khodokanskis (p. 183), Robin again "does exactly what he condemns."

Mleiḥa 2 = Ja 3231 (p. 179) is the 3rd example after Ja 2883 and RES 2687 (pp. 185 and 184, respectively), which illustrates Robin's devious working method of not heeding the exceptional importance of squeezes and especially those made long time ago because they preserve a condition which may have been more or less altered by man and/or climateric conditions. A painstaking, meticulous study of the originals is not Robin's speciality, and the consultation of old squeezes does not belong to his daily schedule of research no more than it was in the daily work of both M. Rodinson and J.

Pedersen; in other words, his wild imagination is in constant action and grayish photos are his best allies.

The end of my review of Robin's publications of some al-Ḥasā'in graffiti in my Miscellanées ..., X (November 7, 1979 ; cf. above, p. 180) contains the two following excerpts, viz

"In my last three publications, special attention was devoted to Ch. Robin's writings because even a quick glance taken at them revealed an ominous reality, and their study, alas, confirmed the original impression and brought to light such an assorted collection of ugly irregularities of all kind, viz. inconsistencies, errors of judgment, voluntary and unvoluntary blindness, slanders, distortion of the material, partisanship, etc., that the reader can hardly believe his own eyes" (p. 65) and

"SA science, therefore, has to further brace itself against that second generation's onslaught which is only in its beginning" (p. 66).

This general appreciation, although written more than 15 years ago, is unfortunately confirmed by my preceding review of Ḥaḍūn, 6.

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Additional note to be added to p. 81C.

When tidying W.W. Müller's idiocy (pp. 81-89A), I had no idea that Ḥaḍūn, 6, although expected, would arrive soon. One contribution of C. Robin is on the Mleiḥa texts studied in the last section of my volume. Here again, the publication of new material demanded the rewriting of that section of my volume. It was done without hesitation as soon as Müller's case was finished.